THE

CONFVTATION

OF

TORTVRA TORTI:

OR, AGAINST

the King of Englands Chaplaine: for that he hath negligently defended his Kinges Cause.

By the R. F.

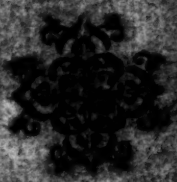
MARTINVS BECANVS

of the Society of IESVS:

AND

Professor in Deuinity.

Translated out of Latine into English by [illegible]



Permittitur Superiorum. ANNO DOM.

TO THE RIGHT REVEREND AND RIGHT HONORABLE PRINCE, AND LORD, *LORD IOHN SVICARD*,

Arch-biſhop of the holy Sea of *Mentz*, Arch-chancellour of the Sacred Roman Empire through *Germany*, and Prince Electour:

His moſt Clement Prince, and Lord, Martinus Becanus *&c.*

THere came of late (*right Reuerend and right Honorable Prince*) two bookes out of England; one whereof bare title of the Renowned King Iames; the other of his Chaplain: both which, as manifeſtly oppugning the Roman Church, I haue, for the loue of truth, refuted as modeſtly as I could. As for the former I haue dedicated the Confutation therof to the Inuincible Empe-

rour Rodulph, and the other renowned Kinges, & Illustrious Princes of the Christian world (among whome you are one:) But the later I haue thought it not amisse to dedicate specially vnto your magnificēt Name; and that for two reasons. The one, that for so much as I haue taken this paines for defence of the Catholicke faith and Religion; it seemes vnfit that the same should be published vnder the Patronage of any other, then your selfe who are so great a professer and protector of the said faith in Germany. The other reason is, for that your meritts and benefitts towards our Archiepiscopall Colledge of Mentz, do by a certaine right challenge, and exact the same at my hands. You will, I trust, take it in good part, and fauourably accept this my sincere token of Duty and Reuerence.

THE

THE TRANSLATOVR to the Reader.

WHERAS (gentle Reader) in the yeare of our Lord God 1607. there being publiſhed, both in Engliſh & Latin, a Booke, intituled *Triplici nodo triplex cuneus*, or, *An Apology for the Oath of Allegiance*, and this without Name of Authour: the ſame was anſwered very briefely & modeſtly in both languages by the Catholicke party the next yeare following. And firſt in Engliſh, by an Engliſh-man, who alſo concealed his Name: and then in latin by *Card. Bellarmine*, vnder the Name of *Matthaus Tortus*; Who not ſuſpecting the ſaid Booke to be his Maieſties of Great Britany, (as indeed it was) but rather of ſome of his Miniſters about him, thought it not fit to publiſh this his anſwere in his owne, but in the name of the foreſaid *Matthaus Tortus*. But when in the yeare 1609. his Maieſty (hauing now ſeene theſe anſwers to his booke come forth) reſolued to publiſh anew his ſaid Apology, with a large Preface or Premonition *To all Chriſtian Princes &c.* he therwithall forthwith gaue commandement to two of the beſt learned (as is thought) in his Realme, that they ſhould ſeparately make Anſwer to both the fornamed Books,

written againſt his foreſaid Apology, which preſently they did. And that in Engliſh he committed to *M. Doctor Barlow*, who made Anſwere therto, and publiſhed it the ſame yeare 1609. but how ſubſtantially he hath performed the ſame, may perhaps be ſhortly examined. The other in latin of the forſaid *Matthæus Tortus*, he recommended to *M. Doctor Andrewes*, a man of great eſteeme and litterature in our Countrey, who the ſame yeare in like manner, ſet forth an Anſwere therto, intituling it *Tortura Torti*: which Anſwere of his comming forth in latin, *F. Martinus Becanus*, of the Society of Ieſus, and Profeſſour in Deuinity, hath, though briefely, yet ſubſtantially, confuted, this preſent yeare 1610. And for that the ſaid Fathers Booke is very ſhort, & written in latin, I haue beſtowed a few houres to tranſlate the ſame into our Engliſh tongue, for ſuch, as eyther vnderſtand not the latin, or els haue not had the commodity to come by any of the ſaid Copyes of the former edition, publiſhed in that language.

W. I.

THE CONFVTATION OF TORTVRA TORTI: OR, AGAINST the King of England his Chaplaine.

YOV haue written a booke of late in defence of your King, againſt *Matthæus Tortus*, intituled *Tortura Torti*, (or the Torture of Tortus.) You diſcouer not your Name, but inſinuate your ſelf to be a Chaplaine, Alm-nour, or Tormentor. I (becauſe it is more honorable) wil cal you Chaplaine. In the ſaid Book you diſpute principally of three heads.

FIRST,

FIRST, of the Oath of Allegiance, which your King exacteth of his subiects. SECONDLY, of the King Supremacy in Ecclesiasticall (or Spirituall) matters. THIRDLY, of the Popes power. If we consider your words, yow are neat and elegant inough: if your labour and diligence, I accuse you not of idlenes. But many other things there are, which I do not so well approue; especially these. First, that you are exceedingly giuen to reproaching and taunting. Secondly, that you do euerywhere insert many falsities and absurdities. Thirdly, that you rather ouerthrow, then establish your Kings Supremacy, which you would fortify: which is as foule a fault as may be. Of these three heades then, will I treat in order.

1. *Of the Chaplaines Reproaches.*
2. *Of his Paradoxes.*
3. *Of the Kinges Supremacy ouerthrowne by him.*

I trust you will pardon me, Syr, if I modestly set before your eyes these three thinges; as well for your owne benefit as others. For your owne, that hereby you may know your selfe, and, if it be possible, become hereafter more wise. For others, that they may learne not so lightly to trust you, who haue so often, and so fouly faultred in things of so great moment. Heare me then patiently.

THE

THE FIRST CHAPTER:

Of the Chaplaines Reproaches.

STRAIGHT then in the entrance of your *Torture*, you reprehended *Matthæus Tortus*, that he is altogeather full of railings and reproaches. For thus you writ of him: *Per librum totum ita petulans, ita immodeſtè immodeſtus, ita totus in conuitijs, facilè vt quiuis, Matthæum Tortum eſſe, poſsit intelligere &c.* Throughout all his booke ſo impudent he is, ſo immodeſtly immodeſt, ſo wholy giuen to reproaches, that euery man may eaſily perceaue him to be *Matthew Tortus* &c. But you, Syr, do farre ſurpaſſe *Matthæus Tortus* in this kind. You ſpare no man. You prouoke all with ſome reproach or other, where the leaſt occaſion is offered. Pope *Clement* the 8. you call *perfidious*, Cardinall *Bellarmine*, *a Vow-breaker*, *D. Sanders*, the *greateſt lyer of all men liuing*, *Edmund Campian* and others who haue ſuffered martyrdome for the Catholick fayth, you call *Traytors*. The Ieſuites, *Authors of moſt outragious wickednes*, the Catholicks you tearme *the race of* Malchus, *who hauing their right eares cut of, do heare and interpret all with the left*. I pretermit, what you haue malepertly vttered againſt *Matthæus Tortus*.

2. Theſe and the like reproaches, which are very familiar with you, as I perceaue, do not beſeeme an honeſt man; much leſſe the Chaplaine or Almenour of a King: yet perhaps do they not altogeather miſ-

become a Tormentor. Neyther may you excuſe your ſelfe by the example of *Matthew Tortus*, as though he had firſt prouoked you to theſe reproaches. Firſt it is nothing ſo: and ſecondly if it had byn ſo: what? do you thinke it the part of a Chriſtian man to requite euill with euill? Truely the Apoſtle taught vs otherwiſe, Rom. 12. 17. *Nulli malum pro malo reddentes*, to wit, that we ſhould not render euill for euill to any man. And laſtly, if you would haue done ſo, why haue you not ſpared others? Was not one *Tortus* inough for you to torture, vnleſſe with the like liberty you railed vpon others alſo? Hereafter therfore abſtaine from the like, and giue eare to that of the Wiſeman, Prouerb. 21. 23. *Qui cuſtodit os ſuum, & linguam ſuam, cuſtodit ab anguſtijs animam ſuam*. He that keepeth his mouth and his tongue, doth preſerue his ſoule from diſtreſſe. And againe Matth. 12. 35. *Ex abundantia cordis os loquitur. Bonus homo, de bono theſauro profert bona; & malus homo de malo theſauro profert mala*. Of the aboundance of the hart the mouth ſpeaketh. A good man out of a good treaſure, bringeth forth good thinges: and an euill man out of an euill treaſure bringeth forth euill thinges. See then what kind of treaſure this of yours is, from whence come forth ſo many reproaches. And beware, *Quia maledici Regnum Dei non poſſidebunt*, 1. Cor. 6. For that Raylers ſhall not poſſeſſe the Kingdome of God.

THE

THE SECOND CHAPTER:

Of the Chaplaines Paradoxes.

AFTER your reproaches and railings, follow your Paradoxes, which are many in your booke: but eſpecially theſe.

1. That the Puritans in England doe ſincerely ſweare to the Kings Supremacy.

2. That the ſaid Supremacy is to be giuen to the King by all right.

3. That no man hath yet denyed, but that the Kings of the old Teſtament, had Supremacy in the Church.

4. That the Kinges of the new Teſtament are Paſtors of the flocke of Chriſt.

5. That Kinges are often called in the Scripture *Chriſtes*, or, *the Annoynted of our Lord*; but Prieſts or Biſhops are neuer ſo called.

6. That if the Pope were Head of the Church, beſides Chriſt; it ſhould be a monſtrous, and two-headed Church.

7. That if the Pope ſhould haue power to depoſe Kinges; Ethnicks (or Infidels) were better in condition then Chriſtian Princes.

8. That if the Pope will haue a Temporall Kingdome, it were to be perſuaded that he went to the Diuell for it.

9. That power to excommunicate, was not gi-

uen to S. *Peter*, but vnto the Church.

10. That the Propheſy of the Reuelation of Antichriſt is already fulfilled; and therefore is cleere, and not intricate.

11. That the Kinges of *Denmarke* and *Sweueland*, as alſo the Princes of *Germany* agree with the King of *England* in matters of faith.

12. That it is not now free for the King of *England* to change his owne, or to admit Catholicke Religiõ in his Kingdome, for that he hath ſworne twice to the contrary.

13. That *Cardinall Bellarmine* is a Vow-breaker, becauſe of a Ieſuite he is become a Cardinall.

14. That Catholicks teach, fidelity not to be kept, and falſhood to be lawfull.

15. That Catholickes are of the race of *Malchus*, becauſe they interprete nothing aright, but all ſiniſtrouſly. Theſe few heades of many, are now briefly to be examined

The firſt Paradoxe.

2. FIRST therefore you ſay, that the *Puritans* in England do *ſincerely* ſweare to the Kinges Supremacy. Your wordes are theſe *pag.* 379. towardes the end of the page: *Quos verò Puritanos appellat, ſi Regium Primatum deteſtentur, deteſtandi ipſi. Profitentur enim, ſubſcribunt, iurant indies: ſed & illi, quod faciunt, ingenuè faciunt &c.* Thoſe whom he (*to wit Tortus*) calleth Puritans, if they abhorre the Kinges Primacy, they are to be abhorred. For they doe profeſſe, ſubſcribe, and ſweare dayly: And moreouer, what

what they do, they do ſincerely &c. that is to ſay, they ſincerely profeſſe the Kings Supremacy, they ſincerely ſubſcribe, they ſincerely ſweare.

3. But your King himſelf thinketh far otherwiſe of them in his *Premonition* to the Emperour, Kings, and Princes. For thus he ſpeaketh: *Præclara ſanè laus, præclarum encomium, quo Puritanos ornaui, cùm me plus fidei, vel in illis efferis, cùm montanis, tum limitaneis latronibus, quàm in hoc genere hominum inueniſſe profeſſus ſim.* Surely I giue a fayre commendation to the Puritans, when I affirme, that I haue found greater honeſty with the high-land and border theeues, then with that ſort of people &c. Behould now how greatly you differ from your King, your Head, and Eccleſiaſticall Primate. Your King profeſſeth, that he hath found more fidelity amongſt barbarous or cruell theeues, thē amongſt the Puritans: You on the contrary ſide affirme, *that the Puritans, what they do, they do ſincerely.* So as thoſe to you are *ſincere* men, that to your King are worſe then *cruell theeues.*

4. Againe, ſaith the King: *Ego à Puritanis, non ſolùm à natiuitate continuò vexatus fui; verùm etiam in ipſo matris vtero propemodum extinctus, antequam in lucem editus eſſem &c.* I haue byn perſecuted by the Puritans, not only from my birth, but almoſt extinguiſhed alſo, euen in my mothers wombe, before I was yet borne &c. What ſay you to this? Will you ſtill chaunt your wonted ſonge, *That the Puritans, what they do, they do ſincerely?* To wit, forſooth, as you interprete, *they would ſincerely haue extinguiſhed the King in his mothers wombe, before he was borne.* And is this in your Chapell, to be *ſincere* indeed?

5. Moreouer the King saith: *Ego in meo ad Filium Libro, multò acriùs ac vehementiùs in Puritanos, quàm Pontificios inuectus sum.* I in my booke to my Sonne, „ doe speake ten tymes more bitterly of the Puritans „ then of the Papists &c. So as by the Kings owne iudgment the *Puritans* are worse then the Papists: But you call Papistes, *Traytors: Ergo*, the *Puritans* are worse then Traytors. And yet notwithstanding you write, *that what they do, they do sincerely.*

6. Againe the King yet writeth thus: *Mihi præcipuus labor fuit, deiectos Episcopos restituere, & Puritanorum Anarchiam expugnare.* „ I haue laboured nothing so „ much, as to depresse the Puritans *Anarchy*, and erect „ Bishops againe &c. To wit, the *Puritans* affect an Anarchy (or to be without a King,) they hate a Monarchy, or Primacy: Contrariwise the King depresseth this Anarchy, and establisheth a Primacy. Now I demaund, if the *Puritans* detest this Primacy, how do they then sweare thus *sincerely* thereunto? *Ergo*, eyther the *Puritans* are no longer *Puritans*: or if they be the men they were (to wit *Puritans*,) they affect Anarchy, and detest Primacy: and so what they do, they do not *sincerely*, but *fraudulently*.

7. See then, how contrary in all these thinges you are to the King. Whome he accuseth, you excuse; and yet from impudency you cannot excuse them. And is it not a great impudencie, and (if you will) imprudencie, that the *Caluinistes* in *Germany*, and *Holland*, who are nothing els but *Puritans*, should dare so often to reprint the foresaid *Premonition* of your King, wherin they are so manifestlie and sharpely touched? For what could more belong to their ignominie or disgrace

grace, then to be accompted *worse then theeues*, & that by the publike testimonie of a King: For as much as they had conspired his death, being yet in his mothers womb? And is it not impudencie, to diuulge in print againe and againe this their shamefull ignominy, nor yet heereby to feare their publicke infamie? And yet neuertheleſſe with you, *what they doe, they doe sinurely.*

The second Paradoxe.

8. THE Primacy Eccleſiaſticall, ſay you, is due to Kinges by all Right: For theſe are your wordes *pag.* 90. *Primatus ſpiritualis debetur Regibus omni Iure.* The primacy ſpirituall is due to Kings by all right. Let vs then ſee, if it be ſo. *Right*, or power, as you know, is deuided into *naturall*, and *poſitiue*: this *Right* againe is either *diuine* or *humane*. *Diuine* power, is partly of the old Teſtament, and partly of the new. *Humane* likewiſe, is partly *Canonicall*, partly *Ciuill*. Will you then that the Primacy Eccleſiaſtical be due to kings by all theſe kindes of Right? It ſeemeth you would. But in another place you confeſſe, that it is due by the only Right of the old Teſtament: *Ergo*, not by all the former. For thus you write pag. 363. *A more inſtitutoq; Iſraëlis orditur Apologia: inde enim vim habet, atque nexus ſuos quaeſtio hac omnis* (de Primatu.) *In Iſraele enim populo ſuo regum inſtituit Deus, & Eccleſiam in regno ex mente ſua. Exemplum inde nobis ſumendum eſt, cùm in Teſtamento nouo nullam habeamus. Nuſquam enim in vnum coaluerunt Eccleſia & Imperium; procul ſe habuit Im-*

„ *Imperium ab Eccleſia &c.* From the cuſtome and in
„ ſtitute of Iſraell (*to wit the old Teſtament*) beginnet
„ our defence: becauſe from thence hath all this queſti
„ on her force, and ſtrength (*to wit of the Supremacy*.
„ For in Iſrael did God erect a Kingdome for his people
„ and in that Kingdome did he found a Church to hi
„ owne liking. From thence are we to take an exam
„ ple: for ſo much as in the new Teſtament we hau
„ none. For no where haue the Church and Empir
„ byn ioyned togeather in one: The Empire hath kep
„ aloofe of from the Church &c.

9. I doubt not, you will acknowledg theſe you words, which do condemne you. For if the Queſtion of Supremacy, as here you affirme, hath no other force, then from the cuſtome and inſtitute of the People of Iſraell; then is not this Supremacy due to Kings by *naturall* Right; nor by *diuine* of the new Teſtament; nor by *Canonicall*, or *Ciuill*. How then is it due *by all Right?* Againe, if in the new Teſtament the Church and Empire did no where conſiſt or ioyne togeather in one: Then by *right* of the new Teſtament, it is not neceſſary, that they ſhould conſiſt in one: *Ergo*, it is not due *by all right*. And truely, if no where in the new Teſtament they conſiſted togeather in one: how commeth it to paſſe, that now of late in *England* they be thus vnited togeather in one? Here you haue plainely brought your ſelfe into ſtraites.

The

The third Paradoxe.

10. NO man, ſay you, hath yet denyed, but that the kings of the old Teſtament had Supremacy in the Church. For thus you write *pag.* 364. *In Iſraële autem, nondum os reperi tam durum, quod negare etiam auderet, præcipuas in re Religionis partes, penes Regem extitiſſe.* In Iſraell (*to wit the old Teſtament*) could I neuer yet find any man ſo impudent "that durſt deny, but that the principall offices in "matters of Religion, were in the Kings power &c." But I haue found, not one, but many, that dare deny the ſame. Of your owne Countreymen are found that dare deny it, *Nicolas Sanders* in his ſecond booke *Of the viſible Monarchy of the Church, and* 3. *Chapter*, in ſolution of the 5. obiection of Proteſtants: and *Thomas Stapleton* in his fifth boke *Of Doctrinall Principles of faith, the* 23. *Chapter*. Of our men are found that dare deny it, *Cardinall Bellarmine* in his firſt booke *Of Councells, and* 20. *Chapter*. *Iacobus Gretzerus* in his ſecond booke *Of Conſiderations to the Deuines of Venice,* 1. 2. *&* 3. *Conſider*. *Adam Tannerus* in his firſt booke *Of the Defenſe of Eccleſiaſticall liberty* the 15. *Chapter*, and others.

11. All theſe ſayd Authors in the places here cited, propoſe the argument, which you are wont to vſe to proue the Kings Supremacy in Spirituall matters. And it is this: *Moyſes, Ioſue, Dauid, Salomon, Ioſias, and other Kings of the old Teſtament haue had the Primacy of the Church*: Ergo, *the Kings of the new Teſtament haue it alſo*. In the ſolution of which argument,

all deny the antecedent. They deny (I say) that the kings of the old Testament (if precisely we respect kingly power) had the Supremacy of the Church: although they graunt, that some of thē had that power, not by any ordinary Right, as being Kinges, but for so much, as that they were both Prophets and Priestes, by an extraordinary concession or graunt. The wordes of *Bellarmine* are these: *Respondeo primo, Moysen &c.* I answere first, that *Moyses* was not only » a Prince, but a chiefe Priest also, as is manifest out of » the 98. Psalme, *Moyses & Aaron in sacerdotibus eius.* » Moyses and Aaron were accompted amongst his » Priestes &c. *Iosue, Dauid, Salomon*, and some o- » thers, were not only Kings, but also Prophets, to » whome God committed many things extraordinarily » which otherwise by office and Right belonged to » the Priests. And in this sort King *Salomon* remoued » *Abiathar* from his function of Priesthood, and ap- » pointed *Sadoc* in his place. And this he did not as » King, but as a Prophet, by diuine inspiration. Se- » condly I say (quoth *Bellarmine*) that diuers other » good Kings of the Synagogue, did neuer intermeddle » in the affaires or offices of the Priests: and if at any » time they did, they were sorely punished by God » for it &c. Thus farre *Bellarmine*. The like haue the rest of the forenamed Authors.

12. This notwithstanding, I adde moreouer (wherein you deceiue, or are deceaued) that some of the foresaid Authors do not only deny the antecedent, but the consequence of the former argument also: and therfore they admit two solutions. The first is this: *We deny* (say they) *that the Kings of the*

the old Teſtament had Supremacy in the Church. The later this: *Although we ſhould grant, that Kings of the old Teſtament had the Primacy of the Church; yet would it not follow, by conſequence, that the Kings of the new Teſtament haue the ſame alſo* &c. For which they aſſigne diuers reaſons. Read what I haue ſaid in ſolution of the ſame argument, in my Confutation of the King of *Englands* Apology, the 2. Chapter.

The fourth Paradoxe.

13. YOV ſay, the Kings of the new Teſtament are Paſtors of the flocke of Chriſt. And although thoſe wordes *Paſce oues meas*, (Feede my ſheep) were ſpoken to *Peter*; yet notwithſtanding do they belong to Chriſtian Kings alſo: And for that there were no Chriſtian Kings in Chriſts time, to whome the care of his flocke might be committed, therfore they were not ſpoken to them. For thus you write pag. 53. *Rex noſter eſt Dux gregis ſub Chriſto Paſtorum Principe. Sunt & alij Reges Chriſtiani ad vnum omnes, ſua ſi iura noſſent, & vel vires illis, vel animus non deeſſet &c.* Our King (*to wit of England*) is Head of the flocke vnder Chriſt the chiefe of Paſtors. And ſo are all other Chriſtian Kings, not one excepted, " if either they knew their rights, or that their ſtrength, " or courage failed them not &c. And yet more plainely pag. 91. *Neque quicquam ad rem, quod de Chriſto addis, non Regem aliquem, ſed Apoſtolum gregis ſui Paſtorem deſignante. Certè, vt nec Regem ſub lege, quia nondum ibi Rex vllus; at vbi iam Rex, tum nec ei Paſtoris*

ſteris nomen negatum: Ita ſub Euangelio, cùm non eſſent Reges adhuc, qui tum nulli erant, Paſtores eſſe non poterant. At vbi Reges Chriſto nomen dederant, tum demum, non minùs paſtores hi, quàm olim Reges Iſraelis. Quòd ſi autem ab initio ſtatim nomen Chriſto dediſſent, nulla ratio, quò minùs Gregis Chriſtiani Paſtores deſignari potuiſſent. Neither (ſay you) is that to any purpoſe, which you (*to wit Tortus*) adde of Chriſt, appointing not a King, but an Apoſtle the Paſtor of his flocke. Truly, as he appointed no King vnder the law, for that there was yet no King, but when there was a King, then the name of Paſtor was not denied him: Euen ſo vnder the Ghoſpell when there were not yet Kings, for that being none, they could not be Paſtors. But when Kings once became Chriſtians, then at length were they no leſſe Paſtors, then were of old the Kings of Iſraell. And if preſently from the beginning, they had byn Chriſtians, there can be no reaſon giuen, why they ſhould not haue byn deſigned Paſtors of the Chriſtian flocke &c.

14. Heere is not one alone, but many Paradoxes, or ſingular opinions. And firſt I demaund of you, if in Chriſts time there had byn any Chriſtian King, whether Chriſt would haue ſaid vnto him, *Paſce oues meas*, feed my ſheepe? If you affirme, yea, how proue you it? Or who did euer affirme it before your ſelfe? Or whether are you the firſt that haue reuealed this miſtery to the Chriſtian world? If you deny it, yow do well. But if Chriſt did not ſay to any Chriſtian King, *Feed my ſheepe*; by what authority do you ſay now to King IAMES *Paſce oues Chriſti*; feed the flock of Chriſt? VVhat? Will you depoſe *Peter* from

from his Paſtorall office, who was ordayned therto by Chriſt, and ſuborne your King, who was not ordained by Chriſt? Surely, a bould enterprize: and worthy, no doubt, ſuch a Chaplaine.

15. Againe I demaund, what meane theſe words, *Paſce oues meas*, feed my flocke? You (in the 52. *page* of your booke) expound them of the feeding by *Word* and *Doctrine*. Be it ſo. But you your ſelfe (*pag.* 380.) doe confeſſe, that your King doth not feed the ſheep of Chriſt by *Word* and *Doctrine*: *Ergo*, the King, by your owne graunt, is not the Paſtor of the flocke of Chriſt. Neyther can thoſe wordes, *Feed my ſheep*, in the ſenſe that Chriſt ſpake them, any way belong vnto the King. Heere you may not ſo ſoone quit your ſelfe, I wot well. For of neceſſity you muſt eyther confeſſe, that theſe words, (*Feed my ſheep*) are not vnderſtood of the feeding by *Word* and *Doctrine*; or els that it belongs to the King to feed by *Word* and *Doctrine*: or verily, that the King is not the Paſtor of Chriſts flocke. But all theſe 3. wayes are againſt you. You will haue the wordes of Chriſt (*feed my ſheep*) to be vnderſtood of feeding by *Word* and *Doctrine*. You will haue your King not to feed the flocke of Chriſt by *Word* and *Doctrine*: You will haue your King to be the Paſtor of Chriſtes flocke. What euaſion then can you heere haue?

16. Thirdly I demand, why do not other Chriſtian Kinges take vpon them this Paſtorall office, if they be truly Paſtors of Chriſts flocke? They would doe it (ſay you) *if eyther they knew their rights, or that their ſtrength or courage fayled them not*

not. And what, I pray you, is this, then as much to ſay, that the King of *England* is wiſe, and the reſt are fooles? He hath force and ſtrength, the reſt are weake and impotent? He is couragious, the reſt are fearefull and cowardly. Thus it commeth to paſſe, that whilſt you flatter your owne King, you become contumelious againſt others.

The fifth Paradoxe.

17. KINGES, ſay you, in Scripture are often called *Chriſtes*, or *the Annoynted of our Lord*, but Biſhops and Prieſts are neuer ſo called: and therefore *Matthew Tortus* did very ill to call the Pope by that Name. Your wordes are theſe pag. 114. *Mihi verò multò magis improprium videtur, quòd Pontificem nouo nomine, nec ei in Scripturis ſacris vſquam attributo* CHRISTVM DOMINI *indigitaſti*. Truly it „ ſeemeth to me much more improper that you haue „ intitled (or pointed out) the Pope with a new name, to „ wit, *The Annointed of our Lord*, when as the ſame was „ neuer attributed vnto him in Scripture. And a little after, ſay you: *Reges quidem reperio ſic in ſacris litteris ſæpè ſæpiùs nominatos; Pontifici nomen hoc tributum ibi non memini: Iuuet nos Matthæus, & vel vnum locum deſignet in toto volumine Bibliorum, vbi nomen hoc vlli Pontifici, ſacri illi ſcriptores attribuerint.* Kinges do I often „ find, to haue byn often ſo called in holy VVrit: but I „ remember not, that this name is there attributed to „ the Pope. Let *Matthew* (to wit *Tortus*) helpe vs to „ find out, though but one place only, in all the volume of the Bible, where this name hath byn giuen to

to any Prieſt by any of thoſe ſacred wryters &c.

18. But ſtay (my friend) there is no need that *Matthew* ſhould be ſent for out of *Italy*, to ſhew you one place. I my ſelf, that am neerer at hand wil aſſigne you more then one. Heare me then. Firſt *Exod.* 29. 7. *Oleum vnctionis fundes ſuper caput eius* (Aaronis) *atque hoc ritu conſecrabitur.* Thou ſhalt powre out oyle of *Annoynting* vpon his head (to wit of *Aaron*) and with this cerimony he ſhalbe conſecrated. And *Leuit.* 4. 3. *Si Sacerdos qui vnctus eſt, peccauerit.* If the Prieſt that is annoynted, ſhall offend &c. Againe *Leuit.* 8. 12. *Fundens oleum ſuper caput Aaron, vnxit eum & conſecrauit.* Powring out oyle vpon the head of *Aaron*, he annointed and conſecrated him. And *Leuit.* 16. 32. *Expiabit autẽ Sacerdos, qui vnctus fuerit.* And the Prieſt that is annointed ſhall expiate, or reconcile. And *Numbers* 3. 3. *Hæc nomina filiorum Aaron Sacerdotum, qui vncti ſunt, & quorum conſecratæ manus, vt Sacerdotio fungerentur.* Theſe be the names of the Sonnes of *Aaron*, the Prieſts that were annoynted, and whoſe handes were conſecrated to do the function of Prieſthood. And againe *Num.* 35. 25. *Manebit ibi donec ſacerdos magnus, qui oleo ſancto vnctus eſt, moriatur.* He ſhall ſtay there, vntill the high Prieſt, that is annoynted with holy oyle, do dye.

19. Behould heere, you haue diuers places of Scripture, in which Prieſts are called *Annoynted*; and therefore Kinges are not alone ſo called. This yow might haue learned out of *S. Auguſt.* vpõ the 26. Pſalme, concerning the title therof, where he teacheth, that in the old Teſtament, Kinges and Prieſts were annoynted, for that both of them did prefigure one Chriſt (or Annoyn-

noynted) which was to be both King and Prieſt. The wordes of *S. Auguſtine* are theſe: *Tunc vngebatur Rex & Sacerdos. Duæ iſtæ illo tempore, vnctæ perſonæ. In duabus perſonis præfigurabatur futurus vnus Rex & Sacerdos, vtroque munere vnus Chriſtus; & ideo Chriſtus* » *à Chriſmate*. Then was annoynted both the King & » the Prieſt. Theſe two perſons at that time were an- » noynted. In two perſons was prefigured to be both a » King and a Prieſt, one Chriſt in both offices: & there- » fore was Chriſt ſo called, of Chriſme, &c. Ag- » gaine vpon the 44. Pſalme about thoſe words, *Vnxit te Deus*, God hath annoynted thee &c. he writeth: *Vnctum audis: Chriſtum intellige: Etenim Chriſtus à Chriſmate. Hoc nomen quod appellatur Chriſtus, Regis eſt: Nec in aliquo alibi vngebantur Reges & Sacerdotes niſi in illo regno, vbi Chriſtus prophetabatur & ſignificatur, & vnde venturum erat Chriſti nomen. Nuſquam alibi omnino, in nulla gente, in nullo regno.* Thou hear- » (ſaith *S. Auguſtine*) Annoynted: vnderſtand Chriſt: » For Chriſt is deriued of Chriſme. This name that is » called *Chriſt*, is a name of Annointing, or vnction. » Neyther were Kings and Prieſts annoynted in any » ſort any where, then in that Kingdome, where » Chriſt was propheſied and annoynted, and whence » the name of Chriſt was to come. In no other place is » it at all, in no other nation, in no other Kingdome » &c. So *S. Auguſtine*.

20. Therefore by the iudgment both of Scripture and *S. Auguſtine*, no leſſe Prieſts then Kinges, are called *Annointed*. But you will ſay they are not called *the Lords Annoynted*, as Kings are. Firſt I anſwere, that thats no matter. For we diſpute not of wordes, but of

the

the matter ſignified by words. Moreouer theſe two wordes *Chriſt* and *Annoynted* do ſignify one and the ſame thinge: and, as *S. Auguſtine* ſpeaketh, *This Name which is called Chriſt, is a Name of vnction*. And ſecondly I ſay, you aſſume falſly. For that Prieſts are not called in Scripture *Annoynted* only, but alſo *Chriſts*. And ſo we read in the ſecond of *Machabees* 1. 10. *Populus qui eſt Ieroſolymis & in Iudæa, Senatuſque & Iudas Magiſtro Ptolomei Regis, qui eſt de genere [illegible]rdotum, & his, qui in Ægypto ſunt, Iu[illegible]nitatem*. The people of Ieruſalem, & [illegible]nd *Iudas*, do ſend greeting to *Ari[illegible]*ing *Ptolomey*, who is of the race [illegible]*noynted*) Prieſts, and to the Iewes [illegible]c. Behould heere, *Ariſtobolus* is of [illegible]s Prieſts, therefore Prieſts are cal[illegible] to ſay, *Annoynted*.

[illegible]will yet obiect: All theſe things are vn[illegible] Prieſts of the old Teſtament: but I would fayne ſee a place (ſay you) where the Prieſt of the new Teſtament (to writ the Pope) is called *Chriſt*, or *Annoynted*. Marry hearke you: And I in like māner would as fayne ſee a place where Kinges of the new Teſtament are called by that Name. Is it lawfull (trow yee) for you to transferre this Name, which was of old giuen to ancient Kinges and Prieſts by the holy Ghoſt, to the King of *England*: and ſhall it not be lawfull for vs likewiſe by the ſame right to transferre it to the Pope? Heere you take vpon you too much.

22. Moreouer I ſay, that once only this Name of *Chriſt*, or *Annoynted* is to be found in the new Teſta-

noynted) which was to be both King and Prieſt. The wordes of *S. Auguſtine* are theſe: *Tunc vngebatur Rex & Sacerdos. Duæ iſtæ illo tempore, vnctæ perſonæ. In duabus perſonis præfigurabatur futurus vnus Rex & Sacerdos, vtroque munere vnus Chriſtus; & ideo Chriſtus à Chriſmate.* Then was annoynted both the King & the Prieſt. Theſe two perſons at that time were annoynted. In two perſons was prefigured to be both a King and a Prieſt, one Chriſt in both offices: & therfore was Chriſt ſo called, of Chriſme, &c. And againe vpon the 44. Pſalme about thoſe words, *vnxit te Deus*, God hath annoynted thee &c. he writeth thus: *Vnctum audis: Chriſtum intellige: Etenim Chriſtus à Chriſmate. Hoc nomen quod appellatur Chriſtus, vnctionis eſt: Nec in aliquo alibi vngebantur Reges & Sacerdotes niſi in illo regno, vbi Chriſtus prophetabatur & vngebatur, & vnde venturum erat Chriſti nomen. Nuſquam eſt alibi omnino, in nulla gente, in nullo regno.* Thou heareſt (ſaith *S. Auguſtine*) Annoynted: vnderſtand Chriſt: For Chriſt is deriued of Chriſme. This name that is called *Chriſt*, is a name of Annointing, or vnction. Neyther were Kings and Prieſts annoynted in any ſort any where, then in that Kingdome, where Chriſt was propheſied and annoynted, and whence the name of Chriſt was to come. In no other place is it at all, in no other nation, in no other Kingdome &c. So *S. Auguſtine.*

20. Therefore by the iudgment both of Scripture and *S. Auguſtine*, no leſſe Prieſts then Kinges, are called *Annointed*. But you will ſay they are not called *the Lords Annoynted*, as Kings are. Firſt I anſwere, that thats no matter. For we diſpute not of wordes, but of the

the matter ſignified by words. Moreouer theſe two wordes *Chriſt* and *Annoynted* do ſignify one and the ſame thinge: and, as *S. Auguſtine* ſpeaketh, *This Name which is called Chriſt, is a Name of vnction*. And ſecondly I ſay, you aſſume falſly. For that Prieſts are not called in Scripture *Annoynted* only, but alſo *Chriſts*. And ſo we read in the ſecond of *Machabees* 1. 10. *Populus qui eſt Ieroſolymis & in Iudæa, Senatuſque & Iudas Ariſtobolo Magiſtro Ptolomei Regis, qui eſt de genere Chriſtorum Sacerdotum, & his, qui in Ægypto ſunt, Iudæis, ſalutem & ſanitatem*. The people of Ieruſalem, & Iudea, the Senate and *Iudas*, do ſend greeting to *Ariſtobolus* Maiſter to King *Ptolomey*, who is of the race of Chriſtes (or *Annoynted*) Prieſts, and to the Iewes that be in *Ægipt*, &c. Behould heere, *Ariſtobolus* is of the race of Chriſtes Prieſts, therefore Prieſts are called *Chriſts*, that is to ſay, *Annoynted*.

21. But you will yet obiect: All theſe things are vnderſtood of Prieſts of the old Teſtament: but I would fayne ſee a place (ſay you) where the Prieſt of the new Teſtament (to writ the Pope) is called *Chriſt*, or *Annoynted*. Marry hearke you: And I in like māner would as fayne ſee a place where Kinges of the new Teſtament are called by that Name. Is it lawfull (trow yee) for you to transferre this Name, which was of old giuen to ancient Kinges and Prieſts by the holy Ghoſt, to the King of *England*: and ſhall it not be lawfull for vs likewiſe by the ſame right to transferre it to the Pope? Heere you take vpon you too much.

22. Moreouer I ſay, that once only this Name of *Chriſt*, or *Annoynted* is to be found in the new Teſta-

ment, in that ſenſe whereof we now treat, to wit in the 2. Chapter of *S. Luke verſ.* 29. where it is ſaid: *Reſponſum acceperat Simeon à Spiritu Sancto, non viſurum ſe mortem, niſi priùs videret Chriſtũ Domini.* Simeon "had receiued an anſwere of the Holy Ghoſt, that he "ſhould not ſee death, vnleſſe he firſt ſaw the Chriſt "(or *Annoynted*) of our Lord. Here our Sauiour is called the *Chriſt of our Lord*, to wit, *Annoynted of our Lord*. He was annoynted both King and Prieſt as *S. Auguſtine* aboue noted, not with corporall oyle, as were the Kings and Prieſts of the old Teſtament; but with ſpirituall oyle, to wit, of the holy Ghoſt. For *vpõ him reſted the ſpirit of our Lord, the ſpirit of wiſdom & vnderſtanding, the ſpirit of counſell and fortitude, the ſpirit of knowledg and piety*, as it is written in *Iſay* the 11. Chapter verſ. 3. And this is that which *Dauid* foretold Pſalme 44. 8. *Vnxit te Deus, Deus tuus, oleo lætitiæ præ conſortibus tuis*. God hath annoynted thee, yea thy God, with the oyle of gladnes, before all thy companions: That is to ſay, God hath annoynted thee Prieſt and King in a peculiar manner, before all other Kings & Prieſts. For he annoynted thee with the holy Ghoſt, and them with corporall oyle only. Heerhence I gather, that wheras the Kings & Prieſts of the old Teſtament, were therfore annoynted with corporall oyle, that they might be a Type or figure of the Meſſias to come, who was to be annoynted both King and Prieſt with ſpirituall oyle: ſo much the more doth this Name *Annoynted*, or, *Chriſt our Lord*, agree to Prieſts, then vnto Kings, by how much Chriſt tooke vpon him the office of a Prieſt in this life, more then of a King. Or els, if he equally tooke vpon him both

both offices: then by equall right, Prieſts as well as Kings may be called *Annoynted*, or, *Chriſts of our Lord* And therfore I ſee no cauſe, why yow ſhould attribute this Name only to Kings, and take it away from Prieſts, vnleſſe it was, becauſe it pleaſed your fancy ſo to do.

The ſixt Paradoxe.

23. YF beſides Chriſt (ſay yow) the Pope ſhould alſo be head of the Church, it ſhould be a mõſtrous and two-headed Church. For thus you write *pag.* 331. of your Booke. *Monſtroſum verò corpus, cui plus vno ſit capite*. That is a monſtrous body, that hath more heads then one. And then againe *pag.* 398. *Vnicum eſt caput vni corpori: Eccleſia vnum corpus. Niſi bicipitem aquilam fingas, autem tricipitem Geryonem, cui tot capita ſunt, quot in mitra Pontificia corona. Chriſtus ergo ſolus Eccleſiæ caput, non Papa.* There is but one only head to one body: The Church is one body. Except you imagine her to be a ſpread Eagle, or a triple *Geryon*, who hath as many heades, as there be Crowns in the Popes myter. Chriſt therfore alone is Head of the Church, and not the Pope.

24. But if it be ſo, as heere you would beare vs in hand, that it is; why do you otherwhere affirme (not a little forgetting your ſelfe) that the King is Head of the Church? Do you not feare leaſt the Church ſhould be double headed, if not Chriſt alone, but your King alſo be head thereof? For thus you ſay pag. 338. *Iam verò vt nomen capitis ad Regem reuocetur, arte mirabili non eſt opus. Præiuit nobis voce Spiritus Sanctus* 1. *Reg.*

15. 17. *Nonne cùm parvulus esses in oculis tuis, caput in tribubus Israel factus es? Inter tribus verò Israel, tribus Leui. Caput ergo Rex vel tribus Leuitica; qua in tribu tum Pontifex Achimelech sub Rege capite suo. Chrysostomus eamdem hanc vocem Capitis revocauit ad Theodosium, eumq; dixit, non solum caput, sed quod in ipso capite maximè sublime est, capitis verticem, idq; omnium in terris hominum.* Now that the Name of Head may be giuen to the King, there shall need no great art. The holy Ghost hath gone before vs in this word, 1. *Reg.* 15. 17. saying: *When thou wast a little one in thine owne eyes, wast thou not made head in the Tribes of Israel?* Amongst the tribes of *Israel*, is the tribe of *Leui*. Therfore the King is head at least of the Leuiticall tribe: in which Tribe was then the chiefe Prieſt *Achimelech* vnder the King his Head. *Chryſoſteme* in like manner attributed this Name of *Head* vnto *Theodoſius*, and called him not only *Head*, but (which is moſt high in the head it ſelfe) the top or crowne of the *Head*, and that of all men on earth &c.

25. I wonder at your inconſtancy: A little before you ſaid, that only Chriſt was head of the Church. And why ſo? That you might exclude the Pope, whom you hate. Now you will alſo haue the King to be head, and not only head, but the top or crowne of the head alſo. Why ſo? Becauſe yow ſeeke to pleaſe and flatter the King. And ſo it cõmeth to paſſe, that you will eaſily endure a two-headed Church, if the King may be one, but in no wiſe, if the Pope ſhould be any. And when you haue placed Chriſt and the King of *England* as two Heads of this Church, then it ſeemes to you a faire and comely Church: but if Chriſt and the Pope

be

be placed togeather, then is it deformed & monſtrous. Get you hence with this your Head, wherin the Church hath one while one head, another while two. It ſeemes that, that of *Eccleſiaſticus* 27. 12. may be fittly applied vnto you: *Stultus vt luna mutatur.* A foole is changed like the moone. And that alſo of S. Iames 1. 8. *Vir duplex animo inconſtans eſt in omnibus viis ſuis.* A double dealing fellow is inconſtant in all his wayes.

The ſeauenth Paradoxe.

26. YOv ſay, that if the Pope ſhould haue power to depoſe Kinges; Ethnickes or Infidels, were better in condition then Chriſtian Princes: to witt, for that theſe may be depoſed by the Pope, the other may not. For thus you write *pag.* 36. of your booke: *Hac doctrina ſemel promulgata, non multa poſt ſceptra, credo, Chriſto ſubjicientur. Quid enim? Rex Ethnicus non poteſt deponi à Papa, Chriſtianus poteſt: Meliori ergo iure regnatur apud Ethnicos. Quis non dehinc iam (ſic vt eſt) manebit Ethnicus? Subditi, qui Ethnici ſunt, officio ſuo in Reges laxari nequeunt: at Chriſtiani queunt. Quis non ſubditos ſuos malit Ethnicos, quàm Chriſtianos? Quis Chriſtianus Rex eſſe velit?* This Doctrine (*to wit of depoſing Princes*) being once ſet abroach, I beleeue few Scepters will hereafter be ſubiected to Chriſt. For why? An Ethnicke King cannot be depoſed by the Pope, a Chriſtian King may be: therefore it is better to be a King amongſt Ethnickes. Who will not hēceforward now (if he be ſo) remayne ſtill an Ethnicke? Subiects, if they be Ethnickes, cannot be abſolued frō

„ their obedience to their Kinges, but Chriſtian Sub-
„ iects may. Who would not then haue his ſubiects
„ Ethnickes rather then Chriſtians? Who would be a
Chriſtian King?

27. You neyther ſpeake warily, nor Chriſtianlike. Not warily: for firſt what you haue ſayd, may be thus retorted vpon you. Yf the King of *England* ſhould haue power to depoſe Biſhops (which you affirme;) then were the Biſhops in *Spayne*, *France*, and *Poland* better in condition then the Biſhops of *England*: For that heere they may be depoſed at the Kings pleaſure, and there not. *Secondly*, for as we ſay that Chriſtian Princes may be depoſed by the Pope, if they offend, & not Ethnicks: ſo do you likewiſe confeſſe, that Chriſtian Princes may be excommunicated, and not Ethnicks: Yet is it not wel inferred of this your Doctrine, that Ethnickes are better in condition then Chriſtians, ſeing that it is a greater euill to be depriued of the ſpirituall goods of the Church by excommunication; thē of a temporall Kingdome by depoſition. And therefore can that be much leſſe inferred out of our opinion.

28. You ſpeake not Chriſtianlike. For it is not a Chriſtian mans part thus to diſpute: The offences of Kinges are punniſhed amongſt Chriſtians, but not amongſt Ethnickes, *Ergo*, I had rather be an Ethnick Prince, where I may not be punniſhed, if I offend, then a Chriſtian Prince, where I ſhall be punniſhed, if I doe offend. Thus truly you diſpute. If (ſay you) Chriſtian Kinges, when they deſerue it, may be depoſed, and Ethnicks, although they do offend, cannot be depoſed; I had rather be an Ethnicke King then

then a Christian. And so truly, you playnly shew, that you more esteeme a temporall Kingdome, which you would not loose, then a heauenly Kingdome, which you doe not greatly care for.

The eight Paradoxe.

29. YF the Pope (say you) will haue a Temporal Kingdome, it were to be perswaded, that he went to the Diuell for it: seing that he hath power to dispose of the Kingdomes of this world. For thus yow write *pag.* 36. *Quod si Pontifici animus est ad regna mundi; est in Euangelio (memini) mentio de quodam, qui regna mundi penes se esse, eaque disponendi ius habere se dixit. Eum adeat censeo; cum illo transigat.* And if the Pope haue a mynd to a temporall kingdome, there is mention in the Ghospel (I remember) of a certayne" fellow (*to wit the Diuell*) who sayd, that all the king-" domes of the world were in his power, & that he had" right to dispose of them. I thinke it best he go vnto" him, and couenant with him &c.

30. Say, my friend, speake you this in iest or in earnest? In whether manner you doe it, you eyther become iniurious to your own King, or els contumelious to the Pope neyther whereof doth well beseeme you. The iniury you offer to your King, yow cannot deny. For durst you (without iniury) haue answered your king, eyther in iest or earnest, when as, after the death of Queene *Elizabeth*, he demaunded the Crowne of England, with these words: *If you will raigne in England, go to the Diuell, and couenant with him, who is the distributer of all Kingdomes?* I thinke you

you durſt not. For if you had, then farewell Chaplaineſhip. Wherfore then dare you be ſo ſaucy to ſpeake thus to the Pope, but for that you liſt to raile vpon him?

31. But, you will ſay, the Pope ſeekes a temporall Kingdome, which is not due vnto him. Let him cõtent himſelfe with a ſpirituall Kingdome. But what if in like manner I ſhould ſay of your King? He ſeeks a ſpirituall Kingdome. Let him content himſelfe with a temporall. Moreouer I adde, that the Pope hath far more right to temporal Kingdomes, then your King hath to the Church: which thing I am to declare more largely in another place.

The ninth Paradoxe.

32. YOv ſay, that power to excommunicate was not giuẽ vnto *S. Peter*, but vnto the Church: to wit, by thoſe wordes, *Dic Eccleſiæ &c.* Tell the Church: *and if he will not heare the Church, let him be to thee as an Ethnicke*. As alſo by thoſe other wordes: *Quæcumque ſolueris &c. Whatſoeuer you ſhall looſe vpon earth, ſhall be looſed in heauen and whatſoeuer you bynd vpon earth, ſhalbe bound in heauen &c.* And yet notwithſtanding you adde, that the Church may transferre this power to whome ſhe pleaſe. For thus you write pag. 14. of your booke. *Poteſtas hæc ibi, cui data? Non Apoſtolo Petro.* This power there, to whome was it giuen? Not to *Peter* the Apoſtle. And againe: *Vt autem Petro poteſtas ibi non data cenſuram hanc vſurpandi; ita nec Petro, ſi vſurparet, ratihabitio promiſſa. Dicitur enim: Quoſcumque ligaueritis. Non Petro igitur*

tur vel Papæ, ſed Eccleſiæ. And as power was not there giuen to *Peter*, to vſe this cenſure; ſo neyther if he had vſed it, was the ratihabition (or approuing thereof) promiſed to *Peter*. For it is ſaid: *Whomeſoeuer ye ſhall bind:* therfore it was not giuen to *Peter*, or to the Pope, but to the Church. And yet againe, pag. 42. *Res ipſa, rei ipſius promiſsio, ratihabitio, vſus denique Eccleſiæ datur: ab Eccleſia, & habetur, & transfertur in vnum, ſiue plures, qui eius pòst vel exercendæ, vel denunciandæ facultatem habeant.* The thing it ſelfe, the promiſe of the thing it ſelfe, the approuing of it, yea the vſe therof is giuen to the Churh. From the Church it is both had, and transferred to one or more, who ſhall afterward haue the faculty to exerciſe, or denounce the ſame.

33. Out of this your Doctrine it followeth: firſt, that in the time of the Apoſtles, power to excommunicate was immediatly giuen to the Church of the *Corinthians*, and from thence transferred to *S. Paul* the Apoſtle, that he might exerciſe and publikely denounce the ſame vpon the inceſtuous perſon. But this very point you openly deny in the ſame place, in theſe wordes: *Paulus congregatis Corinthijs, poteſtatem cenſuræ denunciandæ facit.* Paul hauing gathered togeather the *Corinthians*, giues power to denounce the Cenſure. Certes, if *S. Paul* giue power to the Congregation or Church of *Corinth* to denounce the Cenſure (vpon the inceſtuous perſon) as heere you affirme; how had he then receaued the ſelfe ſame power from the ſame Church? Or what neceſſity was there, I pray yow, to giue that power to the Church, if the Church had receaued it before from Chriſt, by thoſe

words, *Dic Eccleſiæ*, tell the Church? Theſe things do not agree togeather.

34. Secondly it followeth: that now at this preſent in *England* the power to excommunicate is immediately in the Engliſh Church, and not in the Biſhops: and from the Church the ſame may be transferred to Biſhops. But if it be ſo, why doth not the Church of *England* giue this power to the King, her Head, and Primate? Why doth ſhe rather giue it to the Biſhopes, then to the King; when as the Biſhops are ſubordinate vnto the King in ſpirituall Iuriſdiction, as you will needs haue it? And is it not an abſurd thing, that you (*to wit the Church of England*) ſhould giue power to the Biſhops, to excommunicate, and caſt out of the Church their King, their Head, their Paſtor and their Primate, and yet would not giue the ſame power to the King to inflict the ſame Cenſures vpon his ſubiects, to wit the Biſhops? Surely, you are eyther very cruell towardes your King, or els you do not ſeriouſly, and in good earneſt giue him the Supremacy. One of the two muſt needs follow. Therfore looke well with what ſpirit, you wrote theſe wordes following in the 151. *pag.* of your booke; *Nos Principi Cenſuræ poteſtatem non facimus*: We do not giue power to our King to exerciſe Cenſures vpon vs. And wherfore do ye not, if you truly acknowledg him for your Paſtour & Primate? But let vs go forward.

The

The tenth Paradoxe.

35. YOV ſay, that the Propheſy of the reuelation of Antichriſt, is already fulfilled and therefore it is ſo cleere, that it may be ſeene with the eyes. For thus you write *pag.* 186. *Minimè verò mirum, ſi iſta, quæ dixi, tam vel claram, vel certam in ſcripturis Patrum interpretationem non habeant: ſignatus adhuc liber huius Prophetiæ erat.* It is no meruayle, if theſe things „ which I haue ſayd, be neyther cleere nor certayne in „ the writinges of the Fathers. For as yet the booke of „ this Propheſy was not vnſealed &c. And a little after, ſay you: *Mirari tamen non debeat quis, ſi non illis tam adeo explicita omnia fuerint, quàm Nobis per Dei gratiam iam ſunt, qui conſummatam iam Prophetiam illam quotidie oculis vſurpamus.* But yet let no man meruayle, if „ all thinges were not then ſo vnfoulded vnto them, as „ now by Gods grace they be to vs, who dayly ſee with „ our eyes that propheſy (*to wit of Antichriſt*) to be al- „ ready fulfilled &c.

36. And is it ſo indeed? But your King thinketh the contrary: For that in his *Premonition* he playnely auerreth, that, *That Propheſy of Antichriſt, is yet obſcure, and intricate; and that by only coniectures it may be diſputed of.* His wordes are theſe: *Sanè quod ad definitionem Antichriſti, nolo rem tam obſcuram & inuolutam, tamquam omnibus Chriſtianis ad credendum neceſſariam, vrgere.* As for the definition of Antichriſt, I will not „ vrge ſo obſcure a point, as a matter of faith to be ne- „ ceſſarily beleeued of all Chriſtians &c. And ſhall we „ thinke that, that which is obſeure and intricate to „

your King, is dayly manifeſt to you? No. It followeth in the Kings words. *Id autem maximè mihi in votis eſt, vt ſi cui hanc meam de Antichriſto coniecturam libebit refellere, ſingulis diſputationis meæ partibus ordine reſpondeat.* And my only wiſh ſhalbe, that if any man ſhall
» haue a fancy to refute this my cõiecture of Antichriſt,
» that he anſwere me orderly to euery point of my diſ-
» courſe &c. But for you, Syr, it ſhall not be neceſſary, to anſwer thus to euery point: you may diſpatch the matter in one word, if you ſhall but ſay to your King: *And it ſhall pleaſe your Maieſty, you are deceyued in your coniecture: that which is ſeene with the eye, needs no coniecture. We all dayly ſee with our eyes this Myſtery of Antichriſt: And are you the only man in England that ſeeth it not &c?* Yf you do but thus, you haue gotten the goale.

37. But indeed, you are not onely contrary to the King heerin, but to your ſelfe alſo. For if the Propheſy of Antichriſt were now already reuealed, and cleere in all mens eyes (as you affirme:) who is then this Antichriſt, whome the propheſy meaneth? The Pope, you wil ſay. And this alſo doth your King coniecture, though he ſee it not with his eyes. Well, be it ſo. But then in another place you ſay, *That your King may be excommunicated by the Pope, though not depoſed, or depriued of his Kingdome:* Can therefore Antichriſt excommunicate your King? Take heed what you ſay, and beware leaſt whilſt you pleaſe your King by flattery, you diſpleaſe him through imprudency.

The eleauenth Paradoxe.

38. THE Kinges of *Denmarke* (ſay you) & *Suetia*, as alſo the Princes of *Germany* with many others, do agree with the King of *England* in matters of faith. For thus you write pag. 53. of your booke. *Quod ſi præſentis inſtituti foret, edoceri poſſes, Sereniſſimum Magnæ Britanniæ Regem, & qui cum eo ſentiunt, Reges Daniæ, & Suetiæ, Germaniæ Principes, Reſpublicas Heluctiæ & Rhetiæ, quique per Galliam, Belgium, Poloniam, Hungariam, Bohemiam, Auſtriam, Ordines à nobis ſunt, partem eſſe Dominici gregis: nec minorem, nec minùs illuſtrem partem, quàm quæ eſt pars Pauli Quinti.* But if it were our preſent purpoſe heere to declare, you (*to wit Tortus*) might be taught to know, that the Kinges excellent Maieſty of *Great Britany*, and they which agree with him, to wit, the Kings of *Denmarke* and *Suetia*, the Princes of *Germany*, the Comonwealthes of *Suitzerland* and *Rhetia*, & all other States, that adherre vnto vs, throughout *France*, the *Low Countryes*, *Polonia*, *Hungary*, *Bohemia*, and *Auſtria*, are part of the Lords flocke: and not a meaner, nor a leſſe famous part, then that of *Paul* the fifth &c.

39. Yea although it were your preſent purpoſe, you could neuer be able to teach vs, that which you hereaffirme. And this I will ſhew you particularly. For firſt you ſay, your King agreeth (*in matters of faith*) with the Kings of *Denmarke* and *Suetia*. But how can this be? They be *Lutheran* Princes, and acknowledge Chriſtes Reall Preſence in the Euchariſt, which your King doth vtterly deny. Secondly, you affirme the

ſame of the Princes of Germany, and States of other Countryes. But theſe do not agree amongſt themſelues, ſome being open *Lutherans*, and others *Caluiniſtes*. How then can they, being deuided amongſt theſelues, agree with your King? except your king (as you inſinuate he doth) profeſſe *Caluinian* Religiõ with *Caluiniſts*, and *Lutheran*, with *Lutherans*: *Omnibus omnia factus, vt omnes lucrifaciat*, being all to all that he may gaine all. Thirdly, ſuppoſe this were ſo, though it be not: and that all Princes and States, as well *Lutherans*, as *Caluiniſtes* did agree among themſelues, and togeather with your king; how can it be verified, that they are a part of the Lords flocke? This I vnderſtand not. I vnderſtand it not (I ſay) how they are a part of the flocke, and not the whole flocke: For eyther there be yet others, beſids thoſe you haue named which belong to the Lords flocke, or none. If there be others, why then did you not name them? or who be thoſe others? I ſuppoſe, by your owne iudgement, they are neyther *Papiſts* nor *Anabaptiſtes*. For theſe you reiect. If there be no others, beſids thoſe you haue named before, wherefore did you then call them a part, & not the whole flocke of Chriſt? I will ſpeake yet more cleerely. If the kinges of *England*, *Denmarke*, and *Suetia*, and other Princes and States which agree with them, be but a part of Chriſts flocke, and not the whole flocke; then followeth it of neceſſity, that beſides thoſe, there is another part of Chriſtes flocke which agreeth not with them: and ſo Chriſts flocke muſt conſiſt of two partes, wherof one is deuided from the other. Do you thinke ſo indeed? If you do not, then explicate your ſelfe better.

40. But

40. But let vs graunt this alſo, that they are a part of Chriſts flock that agree with your King in Religiõ: with what face dare you yet affirme, *that part to be no meaner, nor leſſe famous a part, then that of Pope Paul the fifth?* This I vnderſtand leſſe then the other. For with *Paul* the fifth, agree *Rodulph* the Emperour, the Kinges of *Spaine*, *France*, *Polonia*, the Archdukes of *Auſtria*, the Princes Electors of *Mentz*, *Treuers*, *Cullen*, the Dukes of *Bauaria*, *Lorayne*, *Brabant*, *Franconia*, *Tuſcany*, the Biſhops of *Bamberge*, *Conſtance*, *Spire*, *Wormes*, *Paderborne* &c. to omit many others: and yet dare you be ſo bould as to affirme that this is a more meane, and leſſe famous part, then that which agreeth with your King in matters of Religion? You are too too intemperate in auouching: and I doubt not, but your King, who is of no dull wit, will eaſily perceaue, that you very groſſely flatter him.

The tweluth Paradoxe.

41. YOV ſay, that it is not now free for the King of *England* to change his Religion, or permit the Catholicke in his Kingdome, becauſe he hath ſworne twice to the contrary. For thus you write *pag.* 81. of your booke, ſpeaking to *Tortus*. *Nec in eo Regi audiendus, qui conſilium das de religione liberè habenda: integrum hoc iam illi non eſt. Nam non ſemel periurus ſit, quin bis, ſi te audiat. Quæ enim (ſiqua eſt fidei bis datæ conſcientia) vel conſcientia, vel fide, ferret in regnis ſuis ritus veſtros, vel vſum eorum publicum, qui ſuſceptâ primùm Scotiæ, ſuſceptâ deinde Angliæ Coronâ Regiâ, vtrobique ſolemni ritu, Deo iuſiurandum præſtitit de conſeruandæ*

ſeruanda in Statu ſuo illa colendi Dei formula, nec alia, quàm quæ in regnis ſuis tum publicè recepta, & vtriuſque Gentis legibus ſtabilita eſſet? Neither in this point
„ are you to be heard of the King, in that you giue him
„ counſaile to permit the free exerciſe of religion; this
„ being not lawfull for him now to do. For that therby
„ he ſhall not be once, but twice periured, if he heare you
„ herin. For with what fayth or conſcience (if there
„ be any conſcience of fayth twice giuen) can he admit
„ your cerimonies, or the publike vſe therof, who when
„ he was firſt Crowned in *Scotland*, and after in *En-*
„ *gland*, did moſt ſolemnely ſweare to God in both pla-
„ ces, to mantaine in his Dominions that forme of
„ Religion, and no other, which was then receaued
„ publikely in his Kingdomes, and eſtabliſhed by the
„ lawes of both Realmes &c?

42. Truly I perceaue you threaten your King, that he ſhall be accompted periured, if he permit the Catholicke Religion in his Kingdome, or forſake his owne, & imbrace another. What? do you not thinke it lawfull for him to change his Religion, if he haue ſworne he will not do it? So it ſeemes, belike. But, how if the Religion be falſe which he hath ſworne to mantaine? What ſhall he then do? Shall he perſiſt rather in his falſe Religion, then breake his oath? Take heed what you ſay. *An oath* (ſay the Lawiers) *is no band of iniquity*, and I may adde, *nor of falſity*. And therfore notwithſtanding an oath neuer ſo often made, a man may change his Religion if it be falſe: he may annull his pact or couenant, if it be vniuſt. This is moſt certaine. What would you do if your King ſhould ſay, that the Religiõ is falſe which he now profeſſeth?

feſſeth? Would you vrge him vpon his oath? That, in an euill act, is annulled. What? Would you perſuade him to forſake his falſe Religion, & imbrace the true? I thinke you would. Why do you then diſſemble? Why do you ſo much vrge the King vpon his oath, as though vpon no occaſion or euent ſoeuer it were lawfull to chang a Religion that is once confirmed by an oath, although it be impious and falſe? Go too, gather your wittes togeather a little better, and then ſpeake.

43. One thing I would yet demaund of you, and that is this: Your King in his booke of *Premonition*, doth exhort Catholicke Kings and Princes, that they ſhould forſake the faith and Religion, which hitherto they haue profeſſed vnder the Pope, and imbrace the Engliſh Religion which the King profeſſeth. Now, it is well knowne, that moſt of theſe Princes, in their Coronation do ſweare, that they will neuer do it, to wit, change their Religion. Heere I demaund (I ſay) whether your King hath lawfully and prudently exhorted them to do it, or no? If he hath done it lawfully and prudently, why do you accuſe the Catholickes, who do but the like in a better cauſe? If he did it vnlawfully and imprudently; why did you not admoniſh him, to ſurceaſe from ſuch an Exhortation: ſeeing yow are his Chaplaine, and perhaps in this matter, his Secretary? Thus you ſtumble at euery blocke.

The thirteenth Paradoxe.

44. YOv ſay, that *Cardinall Bellarmine* is a Vow-breaker, becauſe of a Ieſuite he is become a Cardinall. For thus you write pag. 56. *At votum non video cur à Mattheæo* (Torto) *nominari debuit, niſi ſi interpoſita voti mentione, Domino ſuo* (Bellarmino) *gratificari voluit, qui olim Ieſuita factus, voti ſe reum fecit, & hoc votum iam fregit, poſtquam oſtrum induit.* But I do not ſee how it can be called a vow by Mat-
» thew (*Tortus,*) vnleſſe, in mentioning of the ſame, he
» would needes gratify his Maiſter (*Bellarmine*), who
» being ſomtime a vowed Ieſuite, hath now broken that
» vow by putting on purple &c.

45. It ſeemes you vnderſtand aſwell what it is to be a Vow-breaker, as a periured perſon. And euen as a little before you did pronounce your King to be forſworne, if he ſhould admit Catholicke Religion in his Kingdome: So now you pronounce *Cardinall Bellarmine* to be a Vow-breaker, becauſe againſt his will he admitted the Dignity of a Cardinal. Truly you are very ready to vpbraid and taunt. And why, I pray you, doe you not call *Luther*, a Vow-breaker, who of a Monke became a married man (if he may be called a married man, and not rather a ſacrilegious fornicator and adulterer?) Why not alſo a periured perſon, that reiecting the ancient faith, which he had receyued from Chriſt, the Apoſtles, and his Anceſtours moſt holy and learned men, and ſealed with an oath, did imbrace a new Religion, repugnant to Chriſt and the truth?

46. That

46. That you may therefore vnderſtand the matter, heare then what followeth: It is one thing to vow, or promiſe to God any thing abſolutely and ſimply; and another thing to doe it with a certayne limitation. He that voweth after the firſt manner, is bound to performe that which he promiſeth: he that voweth after the ſecond māner may be quit of his band, when the limitation therof doth ſuffer the ſame. Exāples herof we haue in the old Teſtamēt. For the Daughters & Wiues did vſe to vow with this limitation, to wit, if their Parents and Huſbāds did conſent therto. (*Numb.* 30.) The *Nazareans* in like manner vowed with this limitation, to wit, they bound themſelues for a certaine time only, & not for their whole life. (*Numb.* 6.) So likewiſe doe we in our SOCIETY. He that bindeth himſelf by a ſimple vow, is not thought to be otherwiſe obliged thē at the arbitrement of his Superiours: So as if he ſhould be by them, for a iuſt cauſe, diſmiſſed out of the SOCIETY, the band or obligation ceaſeth. But he that bindeth himſelfe by a ſolemne vow, dependeth on the arbitrement of the Pope, who may take him from the SOCIETY, and place him in any other Degree or Dignity. And what new thing is this now I pray you? The like is dayly exerciſed amongſt you. You promiſe your King Allegiance and Obedience, but with this double limitatiō. Firſt, as long as you remaine in *England*. Secondly, as long as the King doth not chang his Religion. For if it be otherwiſe, you thinke you are not bound thereunto.

The

The fourteenth Paradoxe.

47. YOV say, the Catholickes teach, fidelity not to be kept, and falshood to be lawfull. For thus you write pag. 156. of your booke. *Vos qui fidem non seruandam, id est, perfidiam licitam, legitimamq; docetis; etiámne vos quicquam de perfidia audetis hiscere? & in turpitudinem vestram, etiam vel nomen nominare?* "You, that teach fidelity not to be kept, that is to say, "falshood to lawfull; dare you (I say) as much as once "open your lippes against falshood or perfidiousnes? or "to name the thing to your owne shame?

48. But stay, my friend; who be they with vs that teach this doctrine? If your set purpose be nothing els, but to deale falsely and to calūniate, it is no great meruaile, if you write thus. For (be it spoken with your good leaue) this is a loud lye, and a manifest calumniation. But if you be desirous of truth (as it becommed you to haue byn;) why did you not examine the matter first, before you wrote it downe? No doubt, but you should haue found another kind of doctrine amongst Catholicks. And if you yet please, you may see, what I haue formerly written of this argument in my Disputation, *Of keeping faith* (or promise) *to Heretickes:* and in my *Sundry mixt Questions* of the same matter. And there shall you find, what the Catholickes truly and really thinke of this point; and vvhat our Aduersaries do falsely calumniate.

The fifteenth Paradoxe.

49. YOV say, that the Catholicks are of the race of *Malchus*, for that they heare and interprete all with the left eare, and nothing with the right. For thus you write pag. 92. of your booke: *Interea tamen dextrâ datum, dextrâ positum, quicquid in Iuramento positum. Quod dextrâ datum est, vos sinistrâ accepistis, & de Malchi prosapia estis, cui præcisa auris dextra: nec vlla vobis auris reliqua, nisi sinistra, qua auditis omnia; omnium, quæ à nobis dicuntur, sinistri auditores & interpretes.* In the meane while notwithstanding, whatsoeuer is put in an oath, is giuen with the right, is put with the right. That which is giuen with the right, you receaue with the left, and are of the race of *Malchus*, who had his right eare cut of: Neither haue you any right eare, but a left, wherwith you heare all things; and become the sinister hearers and interpreters of all things, that are said by vs &c.

50. Thus you hould on, after your wonted manner, either to trifle, or calumniate. But I care not. Let vs graunt, what you say, to wit, that the Catholiks *are of the race of Malchus*. What get you by this? Truly nothing that makes against vs. For do you not know, out of the Ghospell, that assoone as *Malchus* his right eare was cut of, it was againe presently restored by Christ? And to this end, that he should heare or interpret nothing with the left, but all with the right eare? If you therfor wil haue vs to be *of the race of Malch*, you must confesse, that this was so brought to passe by Christ for vs, that we should heare and interpret all with our

right eares, and nothing with our left alone.

51. But if I liſted in like ſort to ieſt, I would not ſay, that you were of the race of *Malchus*, whoſe eare was cut of; but rather of the race of the Iewes, who haue eares, and yet heare not, according to that of *S. Matthew* 13. 14. *Auditu audietis &c. You ſhall heare with you eares, and you ſhall not vnderſtand; and ſeeing, you ſhall ſee, and ſhall not ſee. For the hart of this people is waxed groſſe, and with their eares they haue heauily heard: and their eyes they haue ſhut &c.* and the reſt that followeth. But I will not deale ſo with you.

THE THIRD CHAPTER:

Of the Kinges Supremacy badly defended by his Chaplaine.

SEING you haue once determined to flatter the King, you go about to defend and approue whatſoeuer you imagine will pleaſe him. And with this mind & deſire, you are imboldned to defend the Primacy of the Church, which he vſurpeth to himſelfe. But truly very vnluckily: For in this kind you commit a double fault. Firſt becauſe you bring many Arguments which do ouerthrow the Kings Supremacy, which yet you do for lacke of foreſight. SECONDLY becauſe the Argumentes you bring for proofe of the ſaid Supremacy in the King, are of ſo ſmall reckoning or accompt, as they ſeeme contemptible

tible. I will lay them both open before you: and for that which belongeth to the first head or point, these Arguments may be deduced out of your owne Principles, against the Kings Supremacy.

The first Argument, against the Kings Supremacy, taken out of the Chaplaines owne Doctrine.

2. THE first Argument I frame thus: He hath not the Primacy of the Church, who hath no iurisdiction Eccleſiaſticall, neither in the interiour Court, nor exteriour: But the King, out of your owne Doctrine hath no iurisdiction Eccleſiaſticall, neither in the interiour Court, nor exteriour: *Ergo*, he hath not the Primacy of the Church. The *maior* propoſition is cleare of it ſelfe, becauſe by the name of *Primacy*, we vnderſtand nothing els in this place, but ſupreme Iuriſdiction Eccleſiaſticall. He then who hath no iuriſdiction Eccleſiaſticall, neither internall nor externall, hath not the Primacy of the Church: But the King, by your doctrine hath none, neither internall, nor externall.

3. Not internall: For that this Iuriſdiction conſiſteth in the power of the Keyes, or in the power or authority of forgiuing ſinnes in the Court of Conſcience, which the King hath not, as you confeſſe pag. 380. of your booke, in theſe words: *Rex non aſſumit ius Clauium*. The King doth not aſſume, or take vpon him, the power of the Keyes. And worthily. For that Chriſt

ſpake

ſpake not to Kings, but to the Apoſtles, when he ſaid; *Accipite Spiritum Sanctum &c. Receyue the holy Ghoſt: whoſe ſinnes you forgiue, ſhalbe forgiuen them: and whoſe ſinnes you retaine, ſhalbe retained &c.*

4. Not externall: For this I will euidently euince out of your owne Principles, which are theſe three. The firſt, that the Iuriſdiction Eccleſiaſticall of the exteriour Court, is not founded vpon any other place, then that of *S. Matthew* 18. 17. *Dic Eccleſiæ &c. Tell the Church: if he will not heare the Church, let him be vnto thee, as an Ethnicke and Publicane.* Your ſecond Principle is, that the Iuriſdiction which is founded on that place, is nothing els, then the Right of Cenſuring, or power to excommunicate. Your third is, that the King hath not the Right of Cenſuring, or power to excommunicate. I doubt not, but you will acknowledg theſe your three Principles. And the laſt, you ſet downe *pag.* 151. of your booke in theſe words: *Nos Principi poteſtatem Cenſuræ non facimus.* We do not giue power, or authority to the King to vſe Cenſures. And againe *pag.* 380. *Rex non aſſumit ius Cenſuræ.* The King doth not take vpon him the Right or power of vſing Cenſures. The former two Principles you in like manner ſet downe *pag* 41. thus: *Cenſura duplex eſt; Publicani & Ethnici; minor & maior. Minor à Sacramentis excludit modò. De maiore verò, quæ arcet Eccleſia ipſa, quæ perinde reddit, vt Ethnicos, vix quiſquam eſt, quin fateatur, inſtitutam eam à Chriſto, Matth.* 18. *per verba*, Dic Eccleſiæ; ſi Eccleſiam non audierit, ſit tibi ſicut Ethnicus. *De exteriori foro ibi agitur. Exterioris fori Iuriſdictio, illo, nec alio loco fundata eſt.* A Cenſure is two-fold; to witt of the Publican & Ethnick; the

the leſſer and the greater. The leſſer doth exclude frō Sacraments for the preſent. But as for the greater, which caſteth out of the Church it ſelfe, and maketh men like vnto *Ethnicks*, there is ſcarce any man, but will confeſſe, that it was inſtituted by Chriſt *Matth.* 18. by theſe words. *Tell the Church; if he will not heare the Church, let him be vnto thee as an Ethnicke.* And in that place is it meant of the exteriour Court: the iuriſdiction of which exteriour Court is grounded on that, and no other place &c. Marke well what heere you ſay. The iuriſdiction of the externall Court, where is it founded in the Ghoſpell? *In no other place,* (ſay you) *then in Matth.* 18. It is wel. I deſire no more.

5. Hence then do I thus now conclude: All Iuriſdiction Eccleſiaſticall of the externall Court, is founded in that only place, *Dic Eccleſiæ*, tell the Church: But the King hath not the Iuriſdiction that is founded in that place: *Ergo*, he hath no iuriſdiction founded in the Ghoſpell of Chriſt, but in the braynes of his Chaplayne. Conſider now well, how you will deale with your King, who by your own Doctrine is deueſted of all Eccleſiaſticall power: and recall thoſe wordes of yours, that you wrote *pag.* 90. of your Booke, *Primatus ſpiritualis debetur Regibus omni iure.* The ſpiritnall Primacy is due vnto Kinges by all right. No truly, not by all right: for, as now yow confeſſe, they haue it not by right of the Ghoſpell, or new Teſtament.

The ſecond Argument.

6. THE ſecond argument which I produce, no leſſe forcible then the former, is this: He hath not the Supremacy of the Church, who cannot (by his power Spirituall) expell out of the Church, any man, although he be neuer ſo guilty or faulty: and yet himſelfe, if he be guilty, may be expelled by others: or (which is the ſame thing) cannot excommunicate any man, and yet may be excommunicated himſelf by others. But your King, by your owne Doctrine cannot excommunicate, or caſt out of the Church any mã; and yet himſelf may be excommunicated, and caſt out by others: *Ergo*, according to your Doctrine, he hath not the Primacy of the Church.

7. The *Maior* is certayne, and is manifeſt by a like example. For as he is not accompted a King, who cannot baniſh or exile out of his Realme any man, though neuer ſo wicked; and yet himſelfe notwithſtãding may be baniſhed and exiled by others, if he offẽd: euen ſo ſtandeth the matter in this our caſe. Now I ſubſume thus: But the King can excommunicate, or caſt out of the Church no man, becauſe *he hath not the Right or power to cenſure*, as your ſelf ſpeaketh: & yet notwithſtanding may he be excommunicated himſelf, or driuen out of the Church, as you confeſſe *pag.* 39. of your Booke in theſe words: *Aliud eſt priuare Regem bonis Eccleſiæ communibus, quod facit ſententia, & poteſt fortè Pontifex: aliud priuare bono proprio, id eſt regno ſuo, quod non facit ſententia, nec poteſt Pontifex. Priuabit cenſura Pontificis ſocietate fidelium, quâ fideles ſunt: bonum*

num illud enim ſpirituale & ab Eccleſia. Non priuabit obedientia ſubditorum, quâ ſubditi ſunt: bonum enim ciuile hoc, nec ab Eccleſia &c. It is one thing to depriue a „
King of the cõmon (*or ſpirituall*) goods of the Church „
which the ſentence (*of Excommunication*) doth, & per- „
haps the Pope can: It is another thing to depriue him „
of his owne proper good, to wit, his Kingdome, „
which the ſentence (*of Excommunication*) doth not, nor „
the Pope can. The Popes Cenſure ſhall depriue, or ex- „
clude him from the ſociety of the faithful, in that they „
be faithfull: for that is a ſpirituall good and dependeth „
of the Church. But it ſhall not depriue him of the obe- „
diẽce of his ſubiects, in that they be his ſubiects: for this „
is a ciuil (or temporal) good, nor doth it depend of the Church &c. Then I conclude thus: *Ergo*, the King by your owne ſentence hath not the Supremacie of the Church.

8. And by this Argument, which is taken out of your owne Doctrine, I not onlie proue, the King to haue no Supremacie Eccleſiaſtical: but alſo that himſelfe doth thinke far otherwiſe, in this point, then you do. For you confeſſe out of your former wordes, that the King may be excommunicated by the Pope: *Ergo*, you muſt alſo confeſſe, that the King in this caſe is inferior to the Pope. But your King in his Premonition to all Chriſtian Princes, denieth it in theſe words: *Nẽ neque me Pontifice vlla ex parte inferiorem eſſe credo, pace illius dixerim.* For neither do I think my ſelfe any waie inferiour to the Pope, by his leaue be it ſpoken. Yf he be no waie inferiour vnto him; how can he then be excommunicated or puniſhed by him? See then by what meanes you will heere defend your King.

The third Argument.

9. MY third Argument is drawne from your own wordes *pag.* 177. of your Booke, which are theſe: *Duo hæc regna, Reipublicæ & Eccleſiæ, quamdiu duo manent, hoc ab illo diuiſum, duos habent: poſtquam in vnum coaleſcunt, non vt inductus duo, ſed vt in vno vnus Primus eſt.* Theſe two Kingdomes, to wit, of the Common-wealth and the Church, ſo long as they remaine two, this deuided from that, they haue two Heades: but after they become one, not as two in two, but as one in one, there is but one Chiefe &c. This you would ſay: There be two diſtinct Kingdomes in this world, one of the Ciuil Comon-wealth, another of the Church of Chriſt: Theſe Kingdomes ſo long as they remaine two, haue two Primates, or Heades: but when they grow into one, they haue but one Primate or chiefe Head. I accept that which you graunt, and do ſubſume thus: But in the new law, which Chriſt inſtituted, there remayne two Kingdomes; nor are they become one: Therefore in the new Law, there muſt be two diſtinct Primates, or Heads, one whereof muſt rule the Church, the other the Ciuill Commonwealth: *Ergo*, the King of England, if he belong to the new Law, doth not rule both at once.

10. What can you heere now deny? Tell me, I pray you, in Chriſtes time, when the new Law was inſtituted, were theſe two Kingdomes deuided, or were they one? This later, you neyther can, nor dare affirme. For if the Church and Common-wealth had byn one

in

in Chriſtes tyme, then ſhould there haue byn but one Chiefe or Head of both, according to your owne doctrine. And therefore eyther Chriſt ſhould haue byn Chiefe both of the Church & commonwealth, which you will not graunt; or els he ſhould haue byn Chiefe or Head of neyther, which is againſt Scripture. It remayneth then, that in Chriſts tyme thoſe two Kingdomes were diſtinct & deuided, and had two different Primates or Heads; to wit Chriſt, Head of the Church, and the King or Emperour, Head of the Commonwealth.

11. But now if in Chriſts tyme, there were not one and the ſame Chiefe, or Head, both of the Church and Common-wealth, which you ought to graunt; how then dare your King, who profeſſeth the Inſtitution of Chriſt, vſurpe vnto himſelfe both Primacies, to wit, both of the Church, & commonwealth: vnleſſe you will ſay, that he followeth herin the cuſtome of the Iewes, and not of the Chriſtians, & ſo in this point is more like a Iew then a Chriſtian. For this you doe ſeeme to inſinuate, when as *pag.* 363. of your Booke you ſay: *A more, inſtitutoque Iſraelis orditur Apologia &c.* From the cuſtome and inſtitute of Iſrael (*to wit the old Teſtament*) our Apology or defence beginneth,„ and from thence hath all this queſtion her force and„ ſtrength (*to wit of the Supremacy.*) For in Iſraell did„ God erect a Kingdome for his people, & in that King-„ dome he founded a Church to his owne liking. From„ thence are we to take example: for ſo much, as in the„ new Teſtament we haue none. For no where haue the„ Church and Empire byn ioyned, or vnited togeather„ in one &c. „

12. Out of this your ſo cleare and manifeſt confeſſion I gather two things. The one is, that your King of *England* doth vſurpe vnto himſelfe the Primacy both of the Church and Cõmon wealth, without any example therof in the new Teſtament. The other: that either your King of *England* muſt needs be deceaued, or els that other Kings and Emperours are in errour. For if, as you ſay, the Church and Empire no where in the new Teſtament haue conioyned togeather in one; & that yet now in *England* they are vnited in one: it followeth neceſſarily, that hitherto all Kings and Emperours haue erred in this point, & your King only is the firſt that is vviſe: or els, truely, (which is more credible) that other Kings and Princes haue heerin beene wiſe, and your King to haue beene deceaued, and miſſed the marke.

13. But I ſee well, what may be heerto obiected, and that is this: That the Pope, forſooth, in ſome part of *Italy* doth vſurpe alſo the Primacy both of the Cõmon vvealth and Church. I confeſſe it to be ſo. But this conioining (to vvit, of temporall and ſpirituall ſtates) hath beene introducted by humane right only: but you contend that your King hath both Primacies by diuine right. And this you cannot proue.

The fourth Argument.

14. THE fourth Argument, is taken out of the wordes of your Booke, *pag.* 35. & 36. where you ſay: *Chriſtus enim, cuius hic vicem obtendis, non ſic præfuit, dum in terris fuit. Regnum quod de mundo fuit, non habuit. Regni, quod non habuit, vices non commiſit.*

miſit. Chriſt, vvhoſe office you pretend, did not ſo „
rule, when he liued vpon earth: he had no Kingdome „
which vvas of this world: He gaue not another his „
place in a Kingdome, which he had not &c. And thē „
againe a litle after ſay you: *Eſt ille quidem Rex Regum, ſed quâ Regum Rex eſt, immortalis eſt; mortalem nullum Proregem habet. Papa mortalis ipſe, non aliter Chriſti vicarius, quàm quâ mortalis Chriſtus*. He truly „
(to wit Chriſt) is King of Kings, but in that he is King „
of Kings, he is immortall: he hath no mortall Vice- „
roy (or Vicar.) The pope is mortall; nor he is other- „
wiſe the Vicar of Chriſt, then in that Chriſt is mor- „
tall &c.

15. In theſe words you go about to proue, that the Pope, although he be Chriſts Vicar; yet hath he no temporall Kingdome. You ſuppoſe Chriſt to be conſidered two manner of waies. Firſt, as he is immortall, or according to his Diuinitie: Secondly, as he is mortall, or according to his humanity. This done, you argue thus: Chriſt according to his Diuinity, or, in that he is immortall, is King of Kings, and hath all the Kingdomes of this world in his power, yet notvvithſtanding hath he no mortall Vicar or Subſtitute: But the Pope is mortall: *Ergo*, he is not the Vicar of Chriſt, in that Chriſt is immortall, or God. Againe: Chriſt according to his Humanity (ſay you) or, as he is mortall, hath no temporall Kingdome: and therfore cannot haue any Vicar or Subſtitute in a temporall Kingdome: *Ergo*, the Pope, although he be his Vicar, yet is he not ſo in his temporall Kingdome, but in his Spirituall.

16. This is the force of your Argument. But do you

you not ſee that this may be in like manner retorted backe vpon your King? Yea by the very ſame argument your King may be deueſted, both of his temporall Kingdome, and his Supremacy in the Church. Which I proue thus: If your King haue a temporall Kingdome, he hath it either as the Vicar of God immortall (which he pretendeth,) or els as the Vicar of Chriſt mortall. But neither of theſe may be ſaid. Not the firſt: Becauſe God, as he is immortall, hath no mortall Vicar, as you freely affirme: But your King, without all doubt is mortall: *Ergo*, he is not the Vicar of God immortall. Not the later: Becauſe Chriſt, as he is mortall, hath no temporall Kingdome, and conſequently no temporall Vicar: *Ergo*, your King is not the Vicar of Chriſt, in his temporall Kingdome. And ſo, he is either deueſted of all temporall dominion: or if he haue any, he muſt needes be ſome other bodies Vicar, then Gods immortall, or Chriſts mortall. This, I know: you will not graunt, therfore the other muſt be graunted.

17. Hence do I further conclude: Your King doth not vſurpe vnto himſelfe the Primacy of the Church, by any other title, then that he is a temporall Prince and the Vicar of God: But now I haue ſhewed out of your owne doctrine that he is not a temporall King, nor the Vicar of God: *Ergo*, by the title of a temporall Prince, he cannot claime the Primacy of the Church. Heere you had need to ſuccour him, if you can.

The fifth Argument.

18. THE fifth Argument may be taken out of your owne wordes, before rehearſed, pag. 39. of your booke thus: *Aliud eſt priuare Regem bonis Eccleſiæ communibus &c.* It is one thing to depriue a King of the commō (*or ſpirituall*) goods of the Church, which the ſentence (*of excommunication*) doth, & perhaps the Pope can. It is another thing to depriue him of his owne proper good, to wit, his Kingdome, which the ſentence (*of excōmunication*) doth not, nor the Pope can. The Popes Cēſure ſhal depriue or exclude him frō the ſociety (*or cōmunion*) of the faithfull, in that they be faithful, for that is a ſpiritual good, & depēdeth of the Church. But it ſhal not depriue him of the obediēce of his ſubiects, in that they be ſubiects; for this is a ciuil (or tēporall) good, nor doth it depend of the Church &c.

19. Heere you diſtinguiſh two ſorts of good things which belong to the King. Some you call *Spirituall*, which depend of the Church: others *Ciuill*, which depend not of the Church. You adde: Theſe (to wit *Ciuill*) are proper to the King, of which he cannot, by Cenſure, be depriued: The other, are the common goods of the Church, of which he may be depriued. Now I demaund whether the Primacy of the Church, which the King vſurpeth, belonge to the common goods of the Church, or rather to his owne ciuill or temporall goods? One of theſe two muſt you graūt; if your diſtinction be good and ſufficient. If this Primacy belong to the common goods of the Church, it followeth then, that euery

faithfull Christian, that is in the Church, is no lesse Head of the Church, then your King. For that the goods, which be common to all Christians being in the Church, may no lesse be vsurped of one then of another. But if this Primacy belong to the *Ciuill* goods of the Church; then it followeth, that the King cannot be depriued of the Primacy of the Church by any Ecclesiasticall Censure: and therfore after that he is excommunicated, and cast out of the Church, as an Ethnicke, yet in him remaineth the Primacy of the Church: which is most absurd.

20. The like Argument is taken out of your words following, which are these *pag.* 40. of your booke. *Rex quiuis cùm de Ethnico Christianus fit, non perdit terrenum ius, sed acquirit ius nouum; putâ, in bonis Ecclesiæ spiritualibus. Itidem cùm de Christiano fit sicut Ethnicus, vigore sententiæ amittit nouum ius, quod acquisierat in bonis Ecclesiæ spiritualibus; sed retinet tamen terrenum ius, antiquum ius in temporalibus, quod fuerat illi proprium, priusquam Christianus fieret.* Euery King „ when of an Ethnicke he is made a Christian, doth „ not therby loose his temporall right, but getteth a new „ right, to wit, in the spirituall goods of the Church. „ In like manner, when of a Christian he is made an „ Ethnicke (*to wit by Excommunication*) he, by force of „ the Censure, leeseth his new right, which he had got- „ ten in the spirituall goods of the Church: but yet not- „ withstanding he keepeth his temporall right, his anci- „ ent right in temporalities, which was proper vnto „ him, before he was a Christian.

21. Heere also do you distinguish the double right of a King: the one *ancient* and *temporall*, which a King

King hath before he be a Christian; the other *new* and *spirituall*, which he getteth, when he is made a Christian. Now in like manner I demaund, whether doth the Supremacy of the Church which your King vsurpeth, belong to that *ancient* & *temporall* right, or rather to this *new* and *spirituall*? If it belong to the *ancient* and *temporall* right; it followeth, that Ethnicke Kings before they be made Christians, haue the Supremacy of the Church, which is absurd. If it belong to the *new* and *spirituall* right; it followeth, that Kings, when in baptisme they be made Christians, or members of the Church, do receaue more in their baptisme then other men; which in another place of your Booke you deny. For you contend, *that all men, of what sort or degree soeuer they be, are equall vnto them, in those things, which are obteined through baptisme.*

The sixt Argument.

22. THE sixt Argument you insinuate pag. 53. of your booke, when you say: *Nec enim Regum subditi, quâ subditi, Ecclesiæ pars vlla sunt, sed Regni. Antequam de Ecclesiâ essent, subditi erant; cùm extra Ecclesiam sunt, nihilominus manent subditi. Quâ fideles sunt, pars Ecclesiæ sunt: quâ subditi sunt, Regni ac Reipublicæ pars sunt.* Neyther are the subiects of a King, in that they be subiects, any part of the Church, but of the Kingdome. Before they were of the Church, they were subiects: when they are out of the Church, notwithstanding they remaine subiects. In that they be faithfull, *(or Christians)* they are a part of the Church: In that they be subiects, they are a part of the King-

Kingdome and Commonwealth.

23. Heerhence do I argue thus: The Iuriſdiction of a King, doth not extend it ſelfe but to the ſubiects of the King, in that they are ſubiects (for if we regard them, in that they be not ſubiects, they cannot be vnder the Iuriſdiction of the King:) But the ſubiects of a King, in that they be ſubiects, are not a part of the Church, but only of the commonwealth, as you affirme: So as the Iuriſdiction of a King which he hath ouer his ſubiects, in that they be ſubiects, cannot be *Eccleſiaſticall*, but *Ciuill* only: *Ergo*, they are not ſubiect to the King in Eccleſiaſticall affaires, but only in Ciuill. Nothing is more certaine out of this your owne Principle.

THE CHAPLAINES *Argument for the Kinges Supremacy.*

24. HItherto haue I ſhewed, that out of your owne doctrine ſtrong Argumentes may be drawne to ouerthrow the Kings Supremacy: Now let vs ſee, if your others be as forcible to the contrary, wherwith you goe about to eſtabliſh the ſame Supremacy in the King. I will pretermitt thoſe, which are common to you, and your King, and are by me refuted otherwhere. One, which is moſt peculiar and principall to your ſelfe, I will heere diſcuſſe. Thus then you propoſe it, in the 157. page of your Booke. *Dixit autem olim Ioſue populus, in omnibus parituru ſe ei, ſicut & Moyſi*

Moysi paruerunt; paruerunt autem & Moysi in Eccle-siasticis. Non interfuit tum Pontifex Eleazarus, ne in omnibus, sed temporalibus. Quòd si quicquam interesse putet, quòd Iosue verus Dei cultor fuit, ne in Orthodoxis solis locum habere videatur; Rex Babel certè, hæretico par, nempe Idololatra, cui tamen Propheta non modò non dissuasit populo, sed author etiam fuit submittendi colla sub iugo eius, eique seruiendi. Idem Pharaoni factum, cuius absque veniâ, nec pedem mouere voluerunt de Ægypto, vt Deo sacrificarent. Idem Cyro, cuius itidem absque veniâ nec excedere Chaldæa, vt templum ædificarent &c. The people sometyme sayd vnto *Iosue*, that they would obay him in all thinges, as they had obeyed *Moyses*, but they obeyed *Moyses* in Ecclesiasticall matters. Nor did the high Priest *Eleazarus* then meddle, no not in any thing, but in temporall. But if any man shal thinke this more to auayle, because *Iosue* was a true worshipper of God, and least this right should seeme to haue place in only Orthodoxall, or right-beleeuing Kinges; Behould then the King of *Babel*, equall to an Hereticke, to wit an Idolater, whome notwithstanding the Prophet not only not dissuaded the people to obay, but also was Author, that they submitted their neckes vnder his yoke, & serued him. The like was done to *Pharao*, without whose leaue, they (to wit the Iewes) would not mooue a foot out of *Ægypt*, that they might sacrifice to God. And the same to *Cyrus* without whose leaue in like māner, they would not depart out of *Chaldæa*, that they might build their Temple &c.

25. The force of your Argument is this, that not only Orthodoxall Kings in the old Testament, but Gen-

tiles alſo & Idolaters had the Primacy of the Church. *Ergo*, the ſame is to be ſaid of Kinges of the new Teſtament. The former part of the antecedent you proue by the example of *Ioſue*, to whome the people of the Iewes ſaid (*Ioſ.* 1. 17.) *As we haue obeyed Moyſes in all thinges, ſo will we obey you*. But they obeyed *Moyſes*, not only in temporall matters, but alſo in Eccleſiaſticall: *Ergo*, did they ſo obey *Ioſue*. The later you proue by the example of the three Gentile Kinges, *Nabuchodonoſor* in Babylon, *Pharao* in Egipt, and *Cyrus* in Chaldæa, to whome the Iewes were ſubiect, euen in Eccleſiaſticall matters, becauſe without their leaue, they durſt neyther offer Sacrifice, nor build their Temple.

26. That you may then ſee, of what ſmall moment this your Argument is; I will briefely examine euery part therof. And firſt I will ſpeake ſomething of *Moyſes*: ſecondly of *Ioſue*, who ſucceeded him: and thirdly of the Gentile Kings which you haue cited. Concerning *Moyſes* then, it is certaine, that he was not only a Temporall Prince, but an Eccleſiaſticall alſo: or if we ſpeake all, he ſuſteyned a quadruple perſon, or the perſon of foure men. The firſt of a Temporall Prince, the ſecond of a Law-maker, the third of a high Prieſt, or Biſhop, and the fourth of a Prophet. And this is teſtified by *Philo lib.* 3. of the life of *Moyſes* in the end, where he ſaith: *Hæc eſt vita, hic exitus Moyſis, Regis, Legiſlatoris, Pontificis, Prophetæ.* This is the life and death of *Moyſes*, a King, a Law-maker, a high Prieſt, and a Prophet. And the ſame is plainly euinced out of the Scripture. That he was a temporall Prince or Iudge, it is manifeſt by that of *Exodus* 18.

13.

13. *Altera die &c. And the next day* Moyſes *ſate to iudg the people, who ſtood by* Moyſes *from morning vntill night:* which thing *S. Auguſtine* mentioneth in his 68. *quæſt.* vpon *Exodus* thus: *Sedebat* (inquit) *iudiciaria poteſtate ſolus, populo vniuerſo ſtante.* He ſate (ſaith *S. Auguſtine*) alone with power to iudge, all the people ſtanding. That he was a Law-maker, it is manifeſt, as well by other places, as that of *S. Iohn* 1. 17. *Lex per Moyſen data eſt.* The law was giuen by *Moyſes.* That he was a Biſhop or high Prieſt, is partly gathered out of that of the Pſalme 98. 6. *Moyſes & Aaron in Sacerdotibus eius. Moyſes* and *Aaron* are numbred amongſt his Prieſts: and partly alſo by the Prieſtly fũction, that he exerciſed. For that (as it is written *Leuit.* 8.) he conſecrated *Aaron* a Prieſt, he ſanctified the Tabernacle and the Aultar, he offered Sacrifice, Holocauſtes, and Incenſe to our Lord. And this was not lawfull for any to do, but Prieſts, according to that of 2. *Paralip.* 26. 18. *Non eſt officij tui, Ozia, vt adoleas incenſum Domino, ſed ſacerdotum.* It is not your office, *Ozias*, to offer incenſe to our Lord, but the office of Prieſtes. Laſtly, that he was a Prophet, is manifeſt by that *Num.* 12. 6. *Si quis fuerit inter vos Propheta Domini &c. If there ſhalbe among you a Prophet of our Lord, in viſion will I appeare to him, or in ſleep will I ſpeake vnto him. But my ſeruant Moyſes is not ſuch a one, who in all my houſe is moſt faithfull: for mouth to mouth I ſpeake to him, and openly, and not by riddles and figures doth he ſee the Lord &c.*

27. Now as for *Ioſue*, he ſucceded not *Moyſes* in all theſe offices. For he ſucceded him not in Biſhoply degree, or high Prieſthood; Nor yet in law-making.

In

In Prophesy, whether he did or no, I dispute not. But that he succeeded him in temporall Principality, it is manifest out of *Num.* 27. 18. *Dixitque Dominus ad Moysen, tolle Iosue filium Nun &c. And our Lord said to Moyses, take Iosue the sonne of Nun &c. And put thy hãd vpõ him: who shall stand before Eleazar the Priest, & al the multitude: & thou shalt giue him precepts in the sight of al, & part of thy glory, that all the Synagogue of the Children of Israell may heare him. For him, if any thing be to be done, Eleazar the Priest shal consult the Lord. At his word shal he go out, & shal go in, and al the Children of Israel with him, and the rest of the multitude &c.* In which words three things are to be noted which make to our purpose: the first, that *Iosue*, was designed the successour of *Moyses*: the second, that *Moyses* gaue him *part of his glory*, that is to say, he gaue him not all the power he had, aswell Ecclesiastical, as temporall, but temporall onely: the third, that he should be subiect to *Eleazar* the High Priest, and do euery thing at this commandement. For this do those wordes signify, *Pro hoc &c. For him* (to wit Iosue) *if any thing be to be done, Eleazar the Priest shall consult the Lord. At his word* (to wit of Eleazar) *shall Iosue go out, and in &c.*

28. Heere may you playnely see, in how different a sense you alleaged that place, *Sicut in istis obediuimus Moysi, ita obediemus & tibi*: As in these thinges we obeyed *Moyses*, so will we obey you. For you vnderstand it thus; as who should say, the people of the Iewes ought to obey *Iosue*, in all thinges both Ecclesiasticall and ciuill, as they had obeyed *Moyses*. But you are deceyued. First, for that in Ecclesiastical affayres they were to obey *Eleazar* the Priest. Secondly, be-

becauſe thoſe words *(as we haue obeyed Moyſes)* were not vttered of all the people, but only of the *Rubenites*, *Gaddites*, and of halfe the Tribe of *Manaſſes*. Neyther did they ſay, that they would obey *Ioſue* in all thinges *ſimply*, wherin they had before obeyed *Moyſes* (although ſomtymes they murmured againſt him, & did not obay him:) but in thoſe thinges only, which were appointed them by *Moyſes*, to wit, that they ſhould leaue their wiues, childrē, & cattle in the place where they then were, and arming themſelues, togeather with the reſt of the Tribes, ſhould paſſe ouer *Iordan*, and fight againſt their enemies, vntil they being vanquiſhed, the reſt of the Tribes ſhould there make their quiet poſſeſſion. And this is euident out of the context of Scripture it ſelfe *Ioſue* 1. 12. in theſe wordes: *Rubenitis quoque & Gadditis, & dimidiæ tribui Manaſſe ait &c.* To the Rubenites alſo and Gaddites, and to „ halfe the tribe of *Manaſſes*, *Ioſue* ſaid: Remember the „ word which *Moyſes* the ſeruant of our Lord commanded you, ſaying: Our Lord your God hath giuen you „ reſt, and all this land, your wiues and children, and „ cattle ſhall tarry in the land, which *Moyſes* deliuered „ vnto you beyond *Iordan*: but paſſe you ouer armed be- „ fore your brethren, all that are ſtrong of hand, & fight „ for them, vntill our Lord giue reſt to your brethren, as „ to you alſo he hath giuen; and they alſo poſſeſſe the „ land, which our Lord your God will giue them, and ſo „ returne into the land of your poſſeſſion: and you ſhall „ dwell in it, which *Moyſes* the ſeruant of our Lord „ gaue you beyond *Iordan*, againſt the riſing of the ſunne „ &c. Thus *Ioſue* to the people. So as that which im- „ mediately followeth (to wit, *Omnia quæ præcepiſti no-* „

» *his &c.* All thinges that thou haſt commanded vs, we
» will do, and whitherſoeuer thou ſhalt ſend vs, we will
» go. And as we obeyed *Moyſes* in all things, ſo will we
» obey thee alſo,) is referred to that which went before.
» But there is no mention made of Eccleſiaſticall mat-
ters, but only of taking armes againſt their enemyes,
who poſſeſſed their land.

29. On this ſyde then, as you ſee, your Argument falleth to the ground, & proceedeth from a falſe principle. On the other ſide, that which you bring of Gentile and Idolatrous Kinges, I do not ſee what force it may haue. For that thoſe three Kinges, which you mention, were by your owne confeſſion eyther Primates of the Church of God, or they were not. I hope you will not ſay that they were, becauſe yow affirme the contrary more then once in your *Tortura*: and that worthily: to wit, that they who be out of the Church of God, cannot be Princes and Rulers in the ſame Church. Yf they were not Primates of the Church, as certes they were not, how then will you proue by this their example, that the King of *England* is head or Primate of the Church? This only you may conclude, that as the Iewes durſt not go forth of Egypt, to ſacrifice to God, without King *Pharao* his leaue, who had brought them into cruell bondage vnder his yoke: So in like manner the Catholickes, that liue in *England*, dare not go out to other Catholicke Countries, where they may receiue the holy Euchariſt after the Catholick manner, without King *Iames* his leaue, who will not ſuffer them ſo to do, without his licence, vnder payne of death or impriſonmẽt. And the like may be ſaid of the other two Idolatrous Kings.

But

But what is this to the Primacy of the Church? I ſhould rather thinke it belonged to tyrãny or impiety.

The Concluſion to the Chaplayne.

30. YOVV haue heere briefly, what I haue thought concerning your Booke, which you haue written in defence of your King: You haue heere (I ſay) theſe three pointes: Firſt, that you haue oftentimes handled the matter not ſo much in Argument, as in raylings or exprobrations. Secondly, that you haue defyled euery thing with Paradoxes, and falſe opinions. Thirdly, that you haue rather ouerthrowne then eſtabliſhed the Kings Primacy, which you ſought to fortify: and all theſe things haue you done through a certayne deſire you haue to flatter the King. Therefore if you ſhall repreſſe this your deſire, and behould the onely truth of the thing it ſelfe, it will be very eaſy for you to amend your former faultes, which I altogeather counſell you to doe. And if you ſet God before your eyes (who is the firſt and principall verity) you will doe it.

AN APPENDIX,

Of the Compariſon betweene a King and a Bishop.

IN your booke you do ſo compare a King and a Biſhop togeather, that you manifeſtly depreſſe the Authority of the one, and extoll the Dignity (higher then is fitting) of the other. And therefore

what others haue thought before you concerning this point, I will briefly lay before your eyes, that you may chooſe whether, changing your opinion, you will ſtand to their iudgmentes, or els retayning it, ſtill perſiſt in your errour. Thus then haue others thought and taught before you.

» Num. 27. 21. *Pro Ioſue ſi quid agendum erit &c.* Yf
» for Ioſue any thing be to be done, let *Eleazar* the Prieſt
» conſult with the Lord. At his word (*to wit Eleazars*)
» ſhall he goe out, and go in, and with him all the ſonns
» of *Iſrael*, and the reſt of the multitude &c. So as heere
» the ſecular Prince is commanded to do his affaires at
» the deſcretion of the Prieſt.

» Deuter. 17. 12. *Qui ſuperbierit &c.* He that ſhall be
» proud, refuſing to obay the commandement of the
» Prieſt, who at that time miniſtreth to our Lord thy
» God &c. that man ſhall dye, and thou ſhalt take away
» the euill out of *Iſrael* &c.

» 1. Reg. 22. 27. *Ait Rex Saul Emiſſarijs &c.* King
» Saul ſaid to his Seruants that ſtood about him: Turne
» your ſelues, and kill the Prieſts of the Lord &c. And
» the Kings ſeruants would not extend their hands vpō
» the Prieſts of the Lord. So as, they made greater e-
» ſteeme of the Prieſts authority, then of their Kings
» commandement.

» 4. Reg. 11. 9. *Fecerunt Centuriones iuxta omnia*
» *&c.* And the Centurions did according to all things,
» that *Ioida* the Prieſt had commaūded them: and euery
» one taking their men &c. came to *Ioida* the Prieſt &c.
» And he brought forth the Kings ſonne, and put vpon
» him the diademe, and the couenant &c. And *Ioida*
» commanded the Centurions, and ſaid to them: Bring

forth

forth *Athalia (the Queene)* without the precincts of the Temple, and whosoeuer shall follow her, let him be stroken with the sword &c.

2. Paralip. 19. 11. *Amarias Sacerdos & Pontifex vester &c. Amarias* the Priest and your Bishop shall be chiefe in those things, which pertayne to God. Moreouer *Zabadias*, the sonne of *Ismael*, who is the Prince of the house of Iuda, shalbe ouer those works, which pertaine to the Kings office &c.

2. Paralip. 26. 16. *Cùm roboratus esset &c.* When *Ozias* the King was strengthened, his hart was eleuated to his destruction &c. and entring into the temple of our Lord, he would burne incense vpon the altar of incense. And presently *Azarias* the Priest entring in after him, and with him the Priests of our Lord &c. they resisted the King and said: It is not thy office, *Ozias*, to burne incense to our Lord, but the Priests &c. Get thee out of the Sanctuary, contemne not, becausse this thing shall not be reputed vnto thee for the glory of our Lord God. And *Ozias* being angry &c. threatned the Priests. And forthwith there arose a leprosy in his forehead before the Priests &c. and in hast they thrust him out &c.

Ioan. 21. 32. Feede my sheepe &c. *Matth.* 16. 19. To thee will I giue the Keyes of the Kingdome of heauen &c. *Act.* 20. 28. The holy Ghost hath placed Bishops *(not secular Kings)* to gouerne the Church of God &c. 1. *Cor.* 4. 1. So let a man esteeme vs, as the ministers of Christ, and the dispensers of the mysteries of God &c. 2. *Cor.* 5. 20. We are Legates for Christ &c.

S. Gregory Nazianzen, writing to the Emperours

» of *Constantinople* apud Gratian. dist. 10. can. 7. saith:
» *Libenter accipitis &c.* You do willingly heare, that
» the law of Christ doth subiect you to Priestly power.
» For he hath giuen vs that power: yea, he hath giuen
» vs a Principality, much more perfect, then that of
» yours &c.

» *S. Gregory* the Pope writing to *Hermannus* Bishop
» of Metz *dist. 96. can.* 6. saith: *Quis dubitat &c.* Who
» doubteth, but that the Priests of Christ are to be ac-
» compted the Fathers, and maisters of Kinges, and
» Princes?

» *Ioan.* Papa, dist. 96. can. 11. *Si Imperator Ca-*
» *tholicus est &c.* If the Emperour be a Catholike; he is
» a Sonne, and not a Prelate of the Church. What be-
» longeth to Religion, he ought to learne, and not to
» teach. And then againe afterwards: *Imperatores &c.*
» Christian Emperours, and Kings, ought to submit
» their imployments vnto Ecclesiasticall Prelates, and
» not preferre them.

» *Innocentius* 3. in decret. de maior. & obed. can.
» 6. *Non negamus &c.* We deny not, but that the Empe-
» rour doth excell in temporall things: but the Pope ex-
» celleth in spirituall; which are so much the more wor-
» thy, then temporall, by how much the soule is prefer-
» red before the body &c.

» *Hosius* Bishop of *Corduba* in *Spaine*, to the Empe-
» rour *Constantius*, sayth: *Desine, quaeso, Imperator &c.*
» Giue ouer, I beseech you, o Emperour: do not busy
» your selfe in Ecclesiasticall affaires, nor in such things
» do not teach vs, but rather learne of vs. To yow hath
» God committed the rule of the Kingdome, but vnto
» vs hath he deliuered the affaires of his Church &c.

S. Ambrose

S. Ambroſe in his 33. Epiſtle to his Siſter *Marcellina*, writeth, that he had ſayd to the Emperour *Valentinian*: *Noli te grauare Imperator &c.* Do not trouble your ſelfe, o Emperour, to thinke that you haue any Imperiall right in thoſe thinges which are diuine. To the Emperour do pallaces belong; but Churches pertaine vnto Prieſts &c.

Valentinianus the Emperour ſaid: *Mihi qui vnus è numero laicorum &c.* It is not lawfull for me, that am but one of the number of laymen, to interpoſe my ſelf, in ſuch buſineſſes, (*to wit Eccleſiaſticall.*) Let Prieſts and Biſhops meet, about theſe things, whereſoeuer it ſhall pleaſe them, to whome the care of ſuch affaires belong &c. This is related by *Zozomenus lib. 6. hiſt. c.* 7. and by *Nicephorus lib.* 11. *cap.* 33. by *Ruffinus lib.* 1. *cap.* 2.

Eleanor Queene of *England* in an Epiſtle ſhe wrote to Pope *Celeſtine*, hath theſe wordes: *Non Rex, non Imperator à iugo veſtra Iuriſdictionis eximitur*. Neyther King, nor Emperour is exempted from the yoke of your Iuriſdiction, or power. More of this matter in another place.

FINIS.

Faultes eſcaped in the Printing.

Pag. 7.	lin.	vlt.	in ſome copies dele	*is*
17.	lin.	7.	*ſhall*	read *ſhalt*
29.	lin.	21.	*to write*	read *to wit*
36.	lin.	4.	in ſome copies *Mattheæo*	read *Matthæo*
38.	lin.	8.	*to lawfull*	read *to be lawfull*
40.	lin.	7.	in ſome copies *you*	read *yours*
57.	lin.	15.	in ſome copies *the*	read *he*
58.	lin.	19.	in ſome copies *this*	read *his*

LAVS DEO.